

# HITHERTO

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ROY JOHNSON FARMER

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# HITHERTO

## History of North Carolina Woman's Missionary Union

FOY JOHNSON FARMER

Raleigh  
WOMAN'S MISSIONARY UNION  
OF NORTH CAROLINA  
1952

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Woman's Missionary Union  
of North Carolina, Auxiliary  
to the Baptist State Convention  
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*Hitherto hath the Lord helped us.*

I SAMUEL 7:12

*God has been in our Hitherto.*

FANNIE E. S. HECK

*The Hitherto of the Lord's help made us fearless.*

FANNIE E. S. HECK

*Hitherto Thou hast helped us, O Lord; we pray Thee,  
lead us on.*

DR. J. W. McCOLLUM,  
in early report from  
Japan Mission to South-  
ern Baptist Foreign  
Mission Board





Dedicated  
to  
Ruth<sup>W</sup> Provence  
Friend and Fellow Worker



## *Acknowledgment*

Grateful acknowledgment is due the Woman's Missionary Union of North Carolina for the privilege of writing this book, for my life is richer and happier because of the study of the records of the past; to Miss Ruth Provence, Executive Secretary, for constant encouragement and assistance; to the representatives of the Executive Committee, Mrs. J. Clyde Turner, Mrs. C. Gordon Maddrey, Mrs. Bunyan Y. Tyner, and Mrs. W. B. Pittard, Jr., for reading the manuscript and making valuable suggestions. My sister, Dr. Mary Lynch Johnson, and my son, James S. Farmer, made corrections and suggestions. Gratitude is due Mrs. J. Clyde Turner for the kind introduction of the author.

The Foreign Mission Board kindly granted permission to quote from *In Royal Service*, Heck. The Broadman Press gave permission to quote from *At the Gates*, Bryan; *Fannie E. S. Heck*, James; *Following in His Train*, Cox.

FOY JOHNSON FARMER



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## *The Author*

“The history of any great movement is the story of those who have promoted it.” This oft-quoted statement has been especially verified in the history of Woman’s Missionary Union of North Carolina. The high purpose and challenging goal of complete consecration in the pioneer leaders have been woven into the standards, ideals, and policies of the organization. The same spirit has characterized the leaders of Woman’s Missionary Union throughout its history.

I have known all of the presidents. I now count it a privilege to present to you the fourth in line of service, Mrs. Foy Johnson Farmer, author of this book. Many today know her personally; to others she is known by name. Her devotion to Woman’s Missionary Union and her splendid contribution to its growth and development stand out anew from the pages of this history.

Since the pioneer period of Woman’s Missionary Union when opposition was met, difficulties surmounted, and foundations laid deep and strong, it has been the responsibility of leaders to keep the Union true to its high ideals and policies and to lead out into ever-broadening fields of service.

Mrs. Foy Johnson Farmer has proven her fitness for such a task. She came to her high office well qualified by heritage, training, and personal commitment. Reared in a minister’s home, she had contacts with the varied church groups in the several pastorates held by her father, Dr. Livingston Johnson. When he became state mission secretary and later editor of the *Biblical Recorder*, her vision enlarged in Kingdom responsibility.

Added to such influence was the touch of an unusually consecrated mother. Mrs. Fannie Memory Johnson was deeply religious, with an intense passion for missions. She was especially active in prayer and personal evangelism. Many are the stories told of how she distributed religious literature and tracts to all who came to the home on errands, ministries that were strengthened by her personal interest and often reinforced by a cup of coffee or other kindness. It was said that it was almost impossible to make a gift to Mrs. Johnson which did not eventually reach some missionary.

In such an atmosphere as this, Foy grew to young womanhood. She was the first of three daughters, the oldest child being a son, Dr. Wingate Johnson. After finishing high school, Foy entered the Baptist Female University, now Meredith College, from which she was graduated in 1907. She then taught for a few years.

In June 1911, she was married to Rev. Calder T. Willingham, who was at home on furlough from Japan. To Kokura, Japan, she went to plant her life alongside his. The story is told that, when Mrs. Johnson questioned her daughter as to whether she felt definitely called of God to go as a missionary, Foy answered that she felt called to marry Mr. Willingham! Subsequent history has proven how true was her call to Japan.

After Mr. Willingham's death in America during the fearful epidemic of influenza in 1918, Foy Willingham returned to Japan alone, this time to serve in Shimonoseki in charge of the book store and the program of evangelism. Her stay there was cut short by illness which necessitated her return to the United States, but her years as a missionary have given color



and assurance to her Christian experience and conviction. Such experience has been of untold value in the emphasis she has given to missions and in the understanding of problems from a missionary's viewpoint. Her own life has been enriched; her experiences she has shared through her writings, addresses, and personal witness.

In 1922, Foy Willingham was married to Rev. James S. Farmer, business manager and later editor of the *Biblical Recorder*, and faithful pastor. Rich heritage these gave their children, Fannie Memory and James. As a busy mother and pastor's wife, Mrs. Farmer continued her active interest and participation in W.M.U. work, serving in many positions of responsibility.

When a chairman was needed in North Carolina to promote the celebration of the Golden Jubilee of Southern Union, the choice fell upon Mrs. Farmer. In preparation for the significant commemoration in Richmond in May 1938, each state presented a special program at its state meeting. Mr. Farmer died suddenly in February of that year. When the Jubilee plans were brought to the state annual meeting in Asheville in March, the women were deeply moved and challenged by Mrs. Farmer's loyalty, expressed by her presence and leadership. So splendid was the spirit of co-operation in North Carolina that the financial goal was exceeded by four thousand dollars.

As state mission study chairman from 1939 to 1942, Mrs. Farmer rendered invaluable service in stimulating study and interest in this important department. She herself is the author of several books: *Publishing Glad Tidings*, *At the Gate of Asia*, *Mrs.*

*Maynard's House, Sallie Bailey Jones*, and now this history of North Carolina Woman's Missionary Union.

In Winston-Salem in 1942, Mrs. Farmer was elected president of Woman's Missionary Union. She continued in this position until May 1945, at which time she became acting executive secretary to meet an emergency in the state leadership. After ten months of this service, she was again elected president at the annual meeting in High Point in 1946. In March 1951, she completed her tenure of five years of continuous service.

This briefly outlines the career of one whose many-sided personality and diversified talents have made her a leader so beloved and so greatly used in the promotion of missions. During these years of service, the work of the Union grew and expanded in a marvelous way. With the joy of the Lord as her strength, she constantly inspired her co-workers throughout the state with a deep sense of the joyous privilege of participation in missions. The remarkable growth which came in the work of the Union during her presidency is tribute indeed. At the beginning of 1942, there were 4,075 W.M.U. organizations in the state. At the close of 1950 there were 5,498. In 1942, 83,521 women and young people were reported as members of Woman's Missionary Union; in 1950, 112,757. A total of 2,255 organizations were engaging in personal service at the beginning of her presidency; at the close, 3,269, in the larger fields of community missions. Mission study classes increased from 3,501 to 7,686. In 1942, 10,053 women and young people were reported as tithers; in 1950, 32,039. Total annual gifts increased during these years from \$338,083.60 to \$922,543.83. No such progress can be recorded

without sincere gratitude to God. With the help of able co-workers, Mrs. Farmer met the challenge of each phase of the work and contributed largely to its growth and success.

In the organization of Southern Union, it is the plan for each state president to serve as a vice-president representing her state. In this relationship Mrs. Farmer has been chairman of many important committees. She continues to serve as a member of the Editorial Committee of Southern Union.

North Carolina Woman's Missionary Union feels deep and abiding gratitude for the example and counsel of such a leader. This history will perpetuate her influence in the years that lie ahead.

MRS. J. CLYDE TURNER



# I

## *“Through Days of Preparation”*

At the rising of the sun on the first Lord's Day, women who had served the Christ during His earthly ministry and who had seen an empty tomb, heard glorious words spoken by heavenly messengers, “He is not here, He is risen,” and received the command, “Go . . . tell.” “They departed quickly . . . with fear and great joy and did run” in obedience to the command.

Since that day women who know the Saviour have been obedient to the command, “Go . . . tell.” Paul wrote gratefully of “those women who labored with me in the gospel.” Ever the feet of women have been swift to go, and women's lips ever ready to tell of the risen Redeemer and His love.

Before the Woman's Missionary Union of North Carolina, Auxiliary to the Baptist State Convention, was organized, the King Eternal led “through days of preparation”—days which stretched into long years. This period of preparation began in 1792 in England. William Carey, the “Consecrated Cobbler,” had studied a crude map and a globe made of scraps of leather while plying his humble trade; and God set the world in his heart. The condition of the heathen lands, lost in sin, became such an intolerable burden that he began to preach missions to the Baptists of England. For a while they turned a deaf ear to his burning messages, but at last a few devout souls caught something of his enthusiasm, and a missionary society of thirteen was organized in the home of

Widow Wallis, in Kettering. An offering taken in a snuff box provided about sixty-five dollars toward the expense of sending Carey to India to follow God's leading to that land of darkness.

Thus began the modern missionary movement. The fires of enthusiasm spread over England, then across the Atlantic to America. Small missionary societies sprang up in the States. Young people felt the call of God to give themselves as missionaries.

### THE MISSIONARY MOVEMENT EXPANDING

Strange to say, other denominations in America heeded the command, "Go . . . tell," more quickly than did the Baptists. But the Lord aroused them from their apathy by giving them two missionaries already on the field and an organizer to create interest at home. In 1812, Adoniram and Ann Hasseltine Judson and Luther Rice, driven by strong conviction, and with courage that is almost beyond human comprehension, separated themselves from the Congregationalists, by whom they had been sent out and upon whom they depended for support, to ally themselves with the Baptists. Luther Rice returned to America to arouse missionary fervor among Baptists so that the Judsons could be supported and other missionaries could be sent to join these two intrepid messengers of God who remained in Burma.

### EARLY SOCIETIES

Luther Rice, the "Great Circuit Rider with God in his breast," traveled 8,000 miles a year up and down the states of the eastern seaboard in a horse-drawn vehicle, and through his efforts missionary societies were organized, associations and state conventions

were formed, a Baptist newspaper was published, a Baptist college was founded, and, in 1814, a Baptist Convention was organized. This Convention met every three years and was called, for short, the Triennial Convention; the authentic name was "The General Convention of the Baptist Denomination in the United States of America for Foreign Missions." Seven years later the name was lengthened by the addition of the words "and Other Important Causes Relating to the Redeemer's Kingdom."

As Luther Rice went on his journeys, he realized the tremendous potentiality in organizations of women and children, whom he found keenly interested. As a result, he began organizing in the communities which he visited, children's cent societies and female mite societies.

The interest of these early societies centered in foreign missions. Mrs. Helen Barrett Montgomery very beautifully described these little bands:

A hundred years ago when the country was very poor and women had no check books and very little money they founded "Female Cent Societies" and forwarded the few pennies they could save from the egg money and the rag money and the butter, which they were allowed to have by their kind husbands, almost always to Foreign Lands for the salvation of the heathen. We are told that interest depends upon information, but I am inclined to believe that their interest had a deeper, that is a higher, source. Their interest depended upon the keen sense of the immeasurable value of Christ to the entire world. Despite the laughter of cynics these little bands of women continued to meet in the bare and unlovely rooms of empty churches and to pray and to sew and to read letters from those unknown missionary friends whom their money had helped send out into the waiting heathen world. They never called it non-Christian, and they were unconscious of any patronage on



their part in calling it heathen, for non-Christian was not in the Bible and the heathen were, and they derived their interest in them from the worn pages of that New Testament Scripture which they loved so well.

In the minutes for 1816 of the North Carolina Baptist Missionary Society for Foreign and Domestic Missions is the statement that "the letters directed to be prepared for the Female Societies, having been read and approved, it was ordered that Brother McAllister be the bearer of the one to the Female Baptist Missionary Society, near Fayetteville, and Brother Campbell convey the other to the Hyco [Caswell County] Female Cent Society." The society near Fayetteville reported ninety-eight dollars and thirty-eight and one-half cents, "showing the desire, which has been a characteristic of the treasurers of Missionary Societies ever since, to have their reports correct to the last half-cent."\* The minutes of the Hyco Missionary Society carry back to the earliest of women's missionary societies. The treasurer's reports were carefully itemized; one entry was "Negro Amey, nine cents."

Between 1816 and 1820 societies were begun in Edenton, Raleigh, Pittsboro, and Lexington. Luther Rice wrote from Washington, D. C., in a letter dated April 25, 1822:

A female Society has been formed in Richmond [now Scotland] County, North Carolina, under circumstances that promise usefulness. This was effected by the zeal and piety of a solitary female; and if but one such female could be found in every church, hundreds of similar societies might be originated and an incalculable sum of good accomplished.

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\*Heck, *In Royal Service*, p. 52.



The “solitary female” to whom Luther Rice referred was Mrs. Catharine Campbell White, wife of Daniel White, who was typical of many women of this early day. Daniel had come from Scotland to preach to his “brethren and kinsmen according to the flesh” who had fled from Scotland and many of whom had settled in North Carolina. Catharine, daughter of wealthy Scotch parents, had received a generous dowry in gold. With this, land was bought in Richmond County, North Carolina, and a home built. Catharine looked after the farm and reared the children, while her husband, a self-appointed and self-supported missionary, traveled through many counties preaching the gospel and organizing churches. Inspired by a visit from Luther Rice, Catharine organized a Female Mite Society, and a Children’s Cent Society. These met regularly for study and prayer. In order that the women might have money to give, Catharine each week sold for the women their butter, eggs, milk, fruit, and garden produce to a hotel in the nearest town. From the children she bought walnuts and broom straw which they gathered, and she paid them for odd jobs about her house and yard.

This women’s society known as the “Spring Hill Female Mite Society” is credited on April 2, 1822, by the treasurer of the Triennial Convention with a contribution of \$18.30. The society at Edenton contributed to missions twenty-five dollars year by year.

In the record only a few women are mentioned by name. There was a Mrs. Devereux in Raleigh who had two contributing daughters, Catherine and Frances. On August 3, 1819, a credit was made by the Triennial treasurer to “Miss Mary Bond, from Young Misses of the Academy at Raleigh, \$1.50.” Then there was

a Margaret, granddaughter of Mrs. Davis Battle of Wake Forest, who added something to the mission collection taken at Sutherland's [now Wake Union]. The name of a Mrs. Hoskins appears in connection with the Edenton society.

The societies continued to function, and others were "originated." After the Southern Baptist Convention was organized in 1845, the "mites" and "cents" contributed through the societies were sent to the Boards of that Convention.

#### THE WOMAN'S CENTRAL COMMITTEE OF 1877

The Foreign Mission Board saw, as Luther Rice had seen, the potential power of women and children enlisted for mission work. In 1872, in his first report to the Foreign Mission Board, Dr. H. A. Tupper, Secretary, said: "The Sisterhood of our Southern States needs to be aroused to the grand mission of redeeming their sister women from the degrading and destroying influence of paganism." In 1874, through the Foreign Mission Board, he recommended the appointment in each state of a woman's central committee of missions. By 1875 such committees had been appointed in South Carolina and Virginia.

In April, 1877, a Woman's Central Committee of Missions of North Carolina was appointed by the Foreign Mission Board. Mrs. J. M. Heck was selected as president; Mrs. A. M. Lewis, vice-president; Mrs. F. L. Mahler, secretary; Mrs. J. C. Scarborough, corresponding secretary; Mrs. T. H. Pritchard, treasurer.

At the meeting of the Baptist State Convention in Durham in November, 1877, the Woman's Central Committee reported that seventeen new societies had

been organized and that collections amounted to \$342.16.

Dr. T. H. Pritchard, pastor of the First Baptist Church in Raleigh, presented resolutions commending the work of the Woman's Committee. "A very storm of discussion between the brethren who favored encouraging women in mission endeavor and those who opposed it rose to such a height that the little bark, the unwitting cause of the storm, was crippled and sank out of sight."\*

Doubtless the women who were thus thwarted felt as did a member of a similar struggling committee in another state as she said, "I pray God to enlighten the hearts of our benighted husbands and show them their error."

The Convention could kill a Woman's Central Committee, but no power on earth could destroy the God-given missionary fervor that burned in the hearts of women who had heard the command, "Go . . . tell."

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\*Heck, *In Royal Service*, p. 105.

## II

### “*The Day of March Has Come*”

Rebuffed by the Convention, but still eager to be obedient to the Lord's last command, the societies continued to meet, to pray, to study, to bring their gifts of substance. These gifts they dutifully handed over to the men who were church treasurers to be sent to the Boards of the Convention.

#### PERMANENT ORGANIZATION

Nearly ten years passed before there was another effort toward a state organization. Dr. Theodore Whitfield, pastor of the First Baptist Church of New Bern and vice-president of the Foreign Mission Board, was deeply impressed with the thought that the Baptist women of the South should be organized for united work for missions. He came to Raleigh on January 5, 1886, to confer with the officers of the State Board of Missions concerning this matter.

Dr. Whitfield was entertained in the hospitable home of Dr. C. T. Bailey, editor of the *Biblical Recorder*. The two men talked until late into the night. The next morning they went to the home of Colonel and Mrs. J. M. Heck to ask Miss Fannie, their twenty-four year old daughter, if she would consent to be president of a Woman's Central Committee of Missions, should such a committee be appointed by the State Mission Board. She consented, and suggested that Miss Sallie Bailey, sixteen year old daughter of Dr. and Mrs. C. T. Bailey, be asked to serve as corresponding secretary.

Years later, Sallie Bailey (who became Mrs. W. N. Jones) told of her response when Dr. Whitfield returned from the Heck home and said to her, "Miss Heck has agreed to be president of the Central Committee and it is her wish and mine that you be the corresponding secretary," and he added, "Your father wants you to do this." "That last statement was sufficient for me," said Mrs. Jones, "and I accepted without knowing in the least what a corresponding secretary of a Central Committee would be expected to do." Miss Heck wrote in later years, "The officers and the societies learned to do by doing."

Immediately after securing the consent of the two young women to assume the grave responsibility of leading the Central Committee, Dr. Whitfield met with the officers of the State Mission Board, of which Mr. John E. Ray was the corresponding secretary, urging them to appoint a Woman's Central Committee for State, Home, and Foreign Missions. He pointed out the great contribution of such committees already functioning in adjoining states. The members of the Board were ready to co-operate, and appointed the following ladies from the two churches in Raleigh (First and Tabernacle) to serve on the Committee:

Miss Fannie E. Heck, president; Miss Sallie Bailey, corresponding secretary and treasurer; Miss Lida McDaniel, recording secretary; Mrs. T. E. Skinner (wife of pastor of First Church); Mrs. W. A. Nelson (wife of pastor of Tabernacle Church); Mrs. John E. Ray, Mrs. T. H. Briggs, Mrs. N. B. Broughton, Mrs. R. G. Lewis, Mrs. G. W. Swepson, Mrs. W. H. Pace (Miss Heck's sister); Mrs. J. M. Barbee, Miss Maggie Perry, Mrs. M. T. Norris, Mrs. T. D. Ray.

On January 8, 1886, the Committee held its initial meeting in the office of the editor of the *Biblical Recorder*, on Fayetteville Street in Raleigh, Dr. Bailey kindly vacating it for them.

There are no minutes of this first meeting to be found, or of any meeting of the Central Committee until 1905 when Mrs. Hight C. Moore was elected recording secretary. In one of her annual addresses Miss Heck gave something of the procedure of the Committee.

From their book [that of the unfortunate committee of 1877] were now obtained the names of forty-one Societies. After every effort had been made to put ourselves in correspondence with these societies, we could hear of but fourteen that were still at work. Then began a vigorous campaign of organization, and at the close of the Conventional year in November, 1886, the Committee reported seventy-four societies organized, making the total number of societies on the book one hundred and fifteen, the forty-one not replying still being retained with the hope that they might show some signs of life. All but the fourteen were finally struck off; still the number increased, and in 1887 when our second report was made, seventy-one more societies had been added. In the meantime the growth in contributions kept pace with the growth in numbers. By reference to the reports of the treasurer of the State Convention for the year 1884-5 it was found that \$500 had been acknowledged as received from Woman's Missionary Societies. The first year's report of the Central Committee (November 1886) shows this amount doubled, the Societies having given \$1,000.95. The next year the increase was nearly as great, the amount reported being \$1,718.46. But here, for a time, the great advance from year to year rested. Work went steadily on; new features were added; the system of reports perfected, the little paper, *The Missionary Talk*, a faithful helper, was begun and carried monthly tidings of the mission fields into twelve hundred homes,



while thousands of mission tracts were broadcast over the State. . . . Though apparent growth was not so great in the years from 1887 to 1891, the work was casting deep roots into the affections of the Baptists of North Carolina. Some had feared this movement among the women, and more had stood aside to see it work itself out. Gradually those who had feared became those who encouraged, and those who had been onlookers became those who aided.

The State Mission Board agreed to provide a modest sum for printing and postage. There was neither office nor equipment in those early days; the letters were written by hand, and the wrapping and mailing of quarterly material, such as circular letters from Miss Heck, leaflets, and samples of mite boxes, envelopes and special programs, was done in the homes of the officers. Miss Susan Clark (Mrs. J. E. Erwin), Miss Bertha Hicks (Mrs. J. Clyde Turner), and Miss Susan Heck (Mrs. C. Alphonso Smith) were young girls who gave valuable assistance at quarterly mailing time.

The following note, appended to the Constitution in 1900, clearly defined the relationship of this Central Committee to the Baptist State Convention:

“The Central Committee is appointed by the State Board of Missions, which is appointed by the Baptist State Convention. The Central Committee is thus a Committee of the Convention, and as such reports to it.” It was not until 1906 that this was changed, and in accord with its auxiliary relationship, the members of the Executive Committee were elected by the Union.

Over and over is found this statement: “All these ladies serve without compensation, the only expense

of the Committee being for postage, printing, and stationery."

#### ORGANIZATION OF WOMAN'S MISSIONARY UNION, S.B.C.

May 11, 1888, is a notable date in missionary annals; for on that day the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, was organized in Broad Street Methodist Church in Richmond, Virginia. North Carolina was not one of the "ten heroic and historic States" that voted for the organization of the "Executive Committee of the Woman's Missionary Society, Auxiliary to the Southern Baptist Convention," although the Central Committee heartily favored the movement, and two representatives attended.

Miss Heck wrote of this memorable meeting:

After years of looking forward on the part of the women and amid many gloomy forebodings on the part of many "prudent brethren," representatives of the Woman's Work in Southern States in 1888 sit together in Richmond. The two year old Committee of North Carolina is represented by two lookers-on. They have been instructed by the State Board of Missions to take no part in the counsels nor to ally themselves with this new movement, which may prove a danger. If they enter this conference even to vote against the organization, they may be outnumbered and, being overruled, will be committed to the will of the majority. Thus instructed and warned they sit silent, while the Woman's Missionary Union of the Southern Baptist Convention, soon to be the praise of all lovers of missions, comes into being.

Two years later the North Carolina Committee is re-instructed. We are given permission to fall into line, and since then the North Carolina women have kept steady step with the Baptist women of the South.



Mrs. Jones expressed her opinion in these words:

Miss Heck was present at this meeting [May 11, 1888] and was deeply interested in this step which was to mean so much in the coming years, but the North Carolina committee was instructed not to take part in the organization. Looking back, I do not think our leaders were opposed to the idea, but they feared a repetition of 1877, and the effect on our Committee.

## A MEMORABLE YEAR

Eighteen hundred and ninety-one is a year long to be remembered for two remarkable developments. First, the North Carolina Central Committee, with the full sanction of the State Board of Missions, of which Dr. Columbus Durham was corresponding secretary, made its first report to the Southern Union of which it was now an integral part. Second, the first annual meeting of the North Carolina Societies was held in Goldsboro.

On January 28, 1891, the Woman's Page of the *Biblical Recorder* carried this note from Miss Heck:

Since the Woman's Central Committee of North Carolina, by consent of the State Mission Board, has become a member of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, every possible kindness has been extended to them. The appended resolutions of welcome were extended to our Committee and Societies, and large donations of literature and mite boxes have been sent to them. It should be the endeavor of Societies to fall into line with the work of other Southern States. The special lines of work this year are as follows: (1) that boxes of clothing and necessities, etc., be sent to frontier and other needy missionaries of the Home Board; (2) that a school be established in Cuba, the aid of Woman's Missionary Societies being asked for its support; (3) that

enough money be raised for the Foreign Board to support all its women missionaries.

Then followed the letter, with the resolution, written from W.M.U. headquarters in Baltimore, Md., and dated December 11, 1890. It was addressed to Miss Heck, President of the Central Committee of North Carolina:

Dear Sister:

At an Executive Committee of the Woman's Missionary Union held this afternoon the following resolution was passed:

It is with peculiar pleasure that the Central Committee of North Carolina is welcomed to co-operation with the Woman's Missionary Union, as it completes the whole number of States comprised within the bounds of the Southern Baptist Convention. This desired consummation has been secured in less than three years of organization. We feel that it is an especial occasion of gratitude to God. May the Union of North Carolina with her sister States in Missionary labor be a mutual blessing.

Very truly,  
Annie W. Armstrong  
Corresponding Secretary, W.M.U.

The *Recorder* of April 22, 1891, has this note:

The Woman's Missionary Union holds its annual meeting in Birmingham, Ala., during the meeting of the Southern Baptist Convention. This is the first year of North Carolina's union with this body, and this meeting is, therefore, of especial interest to us. We are entitled to four delegates to the meeting to be appointed by the Central Committee.

These first delegates were Mrs. N. F. Williams, Wilmington; Miss Hattie Mitchell, Henderson; Mrs. S. P. Smith, Charlotte; and Miss Fannie E. Heck, Raleigh.

The report of the North Carolina Union to the meeting in Birmingham is full of gratitude, and shows a characteristic spirit of optimism.

It is with special pleasure that the Central Committee of North Carolina celebrates its first year of connection with the Woman's Missionary Union and becomes a part of this movement great in works and great in hopes for the redemption of the world. In North Carolina the work has in the past year been attended by many hopeful signs of advance. The most important of these have been our connection with the Union, the organization of the annual meeting of our Woman's Missionary Societies, and the assignment of a column in our State organ [the *Biblical Recorder*] to Woman's Mission work.

Since the organization in 1888 the Central Committee has watched its growth with greatest interest, endeavored to follow the plans mapped out by it, and has been the recipient of many favors from the Executive Committee. It was only in November last, however, that the State Mission Board under which we hold appointment gave its formal consent to our connection with the Union. A deep interest in this connection was manifested by our most earnest workers, and news of its ratification was hailed by them with joy. Indeed, in many ways our connection with you has been productive of so many happy results that we doubt not it will be a never failing source of strength and courage. . . . In contributions we have to report the slow but steady increase which has characterized our work, our contributions having quadrupled in the five years since our Committee's appointment.

But, best of all, there is pulsing through many of our Societies an increased fervor and a more earnest desire to be used of the Master in His work of Missions. It is little wonder, then, that with this spirit moving in our midst, with such sources of strength as our connection with you and our plans for closer union with our State workers, we look forward to the coming year with more than usual hopefulness.

Fannie E. Heck,  
President Central Committee

The financial report was attached:

No. Societies.....	148
Foreign Missions.....	\$ 1,150.75
Home Missions.....	311.70
State Missions.....	213.42
Ministerial Education.....	84.43
Orphanage.....	141.81
Boxes*.....	153.00
Total.....	\$ 2,054.81

In 1892 Miss Heck, then only thirty years old, was elected president of the Southern Union and continued in this high office for fifteen years—1892-94; 1895-99; 1906-15. Illness prevented continuous service. One of the North Carolina women said, “She is doubly *our* President.”

#### ANNUAL MEETING PROPOSED

Early in March, 1891, a call was issued to “all members of W. M. Societies who may be in attendance on the Sunday School Convention and all members of Raleigh Societies” to meet on March 5 and 6 in the Tabernacle Church in Raleigh to discuss their work. Announcement was made of many interesting features that were being prepared for the program—“religious missionary exercises; missionary music, choruses and solos by our sweetest singers; reports from Societies read by their representatives; essays on missionary subjects, letters from our missionaries; a missionary question box; and not least, a social half-hour.” The Central Committee promised to leave nothing in its power undone to make these meetings pleasant and

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\*To frontier home missionaries.



MISS FANNIE E. S. HECK  
President 1886-1915





profitable, and the call concluded, “We do not think any lady interested in Missions can afford to miss them.”

In the *Biblical Recorder* of March 18, 1891, is a full account of this momentous meeting.

The ladies of the Central Committee of Missions, feeling the need of more united effort in the great work of the W.M.S. of North Carolina, and realizing how meager are their opportunities for gaining information from many portions of the State, decided to call a meeting of representatives from the Societies throughout North Carolina as to the advisability of an annual meeting, said meeting to be held at the time and place as the Baptist State Convention when reports will be heard from all the Baptist Mission Societies in the State.

The meeting was largely attended. There was such interest that the two days first planned lengthened into three. The “sweetest singers” furnished the music as promised; the solos were missionary hymns frequently heard in the early days, “Over the Ocean Wave” and “If I Were a Voice.” A duet, “Weary Gleaner, When Comest Thou?” was sung by Misses Ida Betts and Effie Broughton (Mrs. J. H. Weathers and Mrs. Charles Park.)

Reports were heard and the president of the Central Committee made a stirring address. Essays were read, also letters from Mrs. D. W. Herring, of China, and Mrs. J. P. Duggan, of Mexico.

“Miss Heck showed a Chinese woman’s shoe,” wrote Mrs. J. W. Denmark, who had been elected secretary, “and as she described the sufferings of Chinese women all eyes filled with tears.”

To advance the general study of missions the president offered a free copy of *The Story of the Baptist*

*Missions*, by Hervey, to the society sending the best answers to fifty questions on general mission work, the questions to appear on the Woman's Page of the *Biblical Recorder*. The awarding of the prize would be left to three gentlemen selected for the purpose.

Mrs. T. H. Briggs opened the discussion on the question of organizing an annual meeting of representatives of the Woman's Missionary Societies of North Carolina. She was heartily in favor of such a meeting. Mrs. John C. Scarborough read the proposed constitution as follows:

#### *Preamble*

Believing the work of the W.M.S., and, through them, the mission cause will be greatly advanced by an annual meeting, we, their representatives, organize with the following

#### *Constitution*

1. The name of this body shall be "The Annual Meeting of the W.M.S. of the Baptist Churches of North Carolina."
2. This body shall be composed of one representative from each Society (with four additional representatives from the local Society), one adult female representative from each Mission Band [Sunbeam Band] in correspondence with the Central Committee. Members of the Central Committee shall be members by right of office. All other members of Societies shall be welcome visitors, but only representatives shall be entitled to vote.
3. The object of this meeting shall be to discuss and recommend plans for the furtherance of the work.
4. This meeting shall be held in the same city and at the same time as the Baptist State Convention.
5. The officers shall be a President, two Vice-Presidents, Secretary and Treasurer, elected by ballot at the first annual session.
6. Representatives from seven Societies shall constitute a quorum.



7. The programme of the meetings shall be prepared by a joint committee of the Central Committee and the local Society.
8. This Constitution may be amended by a two-thirds vote of the representatives present at a regular annual meeting, three months notice of desired change having been given to the Central Committee.

After the reading of the proposed constitution, further discussion and the vote were postponed until the next day. No further mention of discussion or voting is made in the secretary's account, but the proposal for an annual meeting met with favor, as the last paragraph of the minutes reads: "Adjourned to meet on the first day of the Baptist State Convention in Goldsboro, November 11, 1891." The vote evidently ratified the constitution, for it appeared in the minutes of the annual meeting in exactly the proposed form until 1906 when a more formal constitution was adopted.

## FIRST ANNUAL MEETING

An announcement of the first annual meeting was published on page 3 of the *Biblical Recorder* November 4, 1891. There was no mention of the coming meeting on the Woman's Page. The announcement was as follows:

*Annual Meeting of the Woman's Missionary Societies, Auxiliary to Baptist State Convention.*

The first annual meeting of the Baptist Woman's Missionary Societies will be held November 11th and 12th in the Methodist Church in Goldsboro.

For the entertainment of the ladies coming as representatives to this meeting, the Hospitality Committee has kindly provided fifty homes, and made especial rates of \$1 per day at the hotels and boarding houses. Each Society

is entitled to but one. Representatives should write at once to Mr. J. E. Peterson, Chm. of Com. on Hosp., Goldsboro, stating whether they wish accommodations at private homes or hotels, and when they will arrive. The first annual meeting will convene in the Methodist Church Nov. 11 at 3 o'clock.

Miss Heck, as president of the Central Committee, presided. "During the singing of the first hymn the representatives went forward and reported their names and the Societies they represented to the Secretary."\* Fourteen societies had sent representatives.

The election of officers followed the registration: president, Miss Fannie E. Heck, Raleigh; vice-president, Mrs. Ellen Edwards (sister of Missionary J. B. Hartwell of China), Goldsboro; second vice-president, Mrs. William B. Royall, Wake Forest; secretary, Mrs. T. H. Briggs, Raleigh. For twenty-nine years, Miss Heck was elected president; there were frequent changes among the other officers. For many years the same women did not hold office in the Central Committee and in the annual meeting, with the exception of the president. At this first meeting, the Central Committee's report was given by its secretary, Mrs. J. A. Briggs.

Much emphasis was given to plans for the celebration in 1892 of the Centennial of Missions, it being one hundred years since Carey went to India. Recommendations for the following year were discussed and adopted. The treasurer reported total contributions of \$3,128.14. Every representative made a verbal report of the progress of her society. The discussion of the recommendations was interrupted

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\*Registration during the first hymn continued for a few years; then it is recorded in the minutes: "The secretary was requested to collect the delegates registered."

when one delegate who was not present when these reports were made was given an opportunity to tell of the accomplishments of her society.

The proceedings of this 1891 meeting were published in full in the *Recorder*; there was no reference to it on the Woman's Page.

## A CONTRAST IN MEETINGS

From Miss Heck's facile pen several years later came an account of the glorious Centennial meeting in 1892, in the Tabernacle Church in Raleigh.

It is 1892, the Centennial year of modern missions, and the Union, which is holding its second annual meeting, has met in Raleigh. Dr. F. M. Ellis, of great and burning heart, is to plead for great gifts to memorialize this great occasion. His night has been sleepless with the continual prayer for the morrow, when he will speak to the women. The church is crowded. The women weep at his pleas. They give as they had never dreamed of giving before, sparing neither money nor jewels. When it is over a young woman comes forward, weeping, begging that some one will not cease to pray until she finds Christ. Kneeling in a quiet room, prayer does not cease until she had found Christ.

Not every year brought such joy. No annual meeting was held in 1893, as Miss Heck was ill. In 1896, the faith and courage of the officers must have been tested almost beyond endurance. Miss Heck, after writing of the glorious Centennial year continued:

In striking contrast to this memorable day is another. We have come to a town lying at the foot of our Western mountains for another annual meeting. Any want of welcome we have attributed to the fact that all are overtaxed with the care of the Convention. The rain pours in torrents. The only cheerful sound is the whistle of a Negro boy. We plod through the rain to find the church cold and cheerless. A handful of women come in, shaking the rain from

their skirts. Eight delegates [the minutes give the names of nine] answered the roll call. The twenty or thirty others present are supposed to be Baptist sisters from the town. Not so. Later it was revealed that they are Methodists and Presbyterians who have come because they are sorry for us. The Baptist pastor had instructed his flock not to lend their presence to so undesirable an endeavor! Be it recorded that this minister has long since repented and made due acknowledgement of his mistake.

It is a tribute to Miss Heck's earnestness of purpose, her devotion to women's work for the Master that the meeting proceeded with due decorum. All matters of business were dispatched, reports of the nine societies represented were given, officers elected; and to the thirty or forty women present, the president gave a long, well prepared address sketching the history of the Union from its beginning ten years earlier.

#### OUTSTANDING DEVELOPMENTS

The entire period of 1886-1906 was marked by steady growth in prayer, in study, in service, in training young people, and in giving. There were some outstanding developments that should be emphasized.

#### *The Yates Memorial Missionaries*

In 1888, Dr. Matthew T. Yates, North Carolina's pioneer missionary, died in China; in 1894, Mrs. Yates, who was Eliza Moring of North Carolina, was called to her heavenly home. On Sunday afternoon, December 9, 1894, during the annual meeting in Charlotte,

"A memorial meeting in memory of Mrs. Eliza Moring Yates and Mr. and Mrs. Newton [the C. C. Newtons, missionaries in Africa who had died recently] was held under the auspices of the Woman's Missionary Societies. . . . Dr. [R. J.] Willingham presiding.

Dr. T. E. Skinner spoke on *The Life and Character of Mrs. Yates*; Dr. T. P. Bell, on *The Work of Mr. and Mrs. Newton*; Rev. R. VanDeventer, on *The Changes in China Since 1846*; Dr. R. J. Willingham, on *A Living Memorial to Be Placed in China by the Baptist Women of North Carolina*.

The "living memorial" was to be a new missionary sent to China by the Woman's Missionary Societies. A biographer of Dr. and Mrs. Yates, Miss Catharine Bryan, writes:

During the years 1895 to 1897, the Central China Mission had been asking the Baptist women of North Carolina for a memorial to Dr. and Mrs. Yates in the form of a new missionary.

The idea was eagerly accepted by the Woman's Missionary Union of the Tarheel State, and a campaign was launched to raise an extra thousand dollars to place this new missionary in China as a "Living Yates Memorial." Then followed a time of looking, waiting, praying for the right man for this honorable appointment. Meanwhile the receipts of the Foreign Mission Board treasury had fallen so far below expectations that they were found inadequate for immediately returning to their several fields of service the missionaries caught at home on furlough. Among those waiting were Mr. and Mrs. T. C. Britton, who had already had their first term of service in Soochow, China. Again and again they pleaded to be returned. The Board, grieving that they could not do the impossible, could only refuse the two capable workers. Finally, when the Baptist women had not found a North Carolina volunteer for China, Miss Fannie E. Heck . . . suggested to the Foreign Mission Board that the extra funds be used to return the worthy Brittons to their field. The Board accepted the proposal. In January 1879 the Rev. Mr. and Mrs. Britton became the much desired "Yates Memorial Missionaries." In their farewell to the Woman's Missionary Societies, the Brittons said, "We call upon our souls and all that is within us to bless His holy name for the privilege of ongoing in the work again" . . . Two years later, the North Carolina Baptist



women, with another extra fund, returned Miss Lottie Price to her field in China as the "Mrs. Yates Memorial Missionary."\*

### *Opening of the Baptist Female University*

The year 1899 was memorable in North Carolina because of the opening of the long dreamed of, long prayed for, long worked for senior college for women, The Baptist Female University (Meredith College) in Raleigh. Miss Heck was deeply interested in this undertaking, and gave unsparingly of her time, strength, and means for the fulfilment of this dream of years. The trustees of the school urged her to accept the position of "Lady Principal." She seriously considered this, but declined because she felt that her life must be devoted to the cause of missions. The trustees still hoped that "she would have close relations with the college in the capacity of the Missionary work in the Institution and perhaps in conducting a Bible class." The alumnae of the early days testify that Miss Heck did have close relations with the college, though never in an official capacity. Many an inspiring talk she made at chapel or Y.W.C.A. meetings; she launched voluntary Bible and mission study classes; her lovely, hospitable home on Blount Street, quite near the college, was open to the students. Once she was the guest of the college for two weeks and the time was spent in personal contacts with students. The State Convention of 1899 passed a resolution of appreciation: "Resolved that the Baptist State Convention express its high appreciation of the faithful and efficient and self-denying service rendered by Miss Fannie E. S. Heck† in securing funds for the

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\*Bryan: *At the Gates*, pp. 307 and 309.

†Miss Heck had added "Scudder" to her name. Her family was related to the Scudder family of missionary fame.

Baptist Female University, and that we heartily commend her to the sympathy and co-operation of all our people.”

Almost as soon as the college was opened a Woman's Missionary Society was organized on the campus. Miss Margaret Shields of Scotland Neck (Mrs. S. J. Everett) was president.

### *Volunteer Teachers*

A plan which had far reaching results was projected in 1899—the sending of summer volunteer teachers to the mountains. This plan was the child of the consecrated heart and mind of Mrs. Walter (Susan Graham) Clarke, for many years a member of the Central Committee “whose high souled will often lent the power which her frail strength failed to supply.”

Before the roads in the mountains were improved, and before the public school system was fully developed, there were many sections in which educational opportunities were lacking. The Union called for volunteer teachers who gave their services without financial compensation for six weeks or two months in summer. They taught in churches, in school rooms if available, or out under the trees. Their traveling expenses were paid by the Union; room and board were furnished by the communities. Teaching during the week the regular studies of primary and elementary grades, these volunteers used every opportunity for organizing women and children for Kingdom service.

The report for 1900 showed 16 schools taught; 712 enrolled; 17 volunteer teachers, whose traveling expenses averaged \$15.45. There were conversions reported; two Sunday schools and seven W.M.S. and children's societies were organized. Among the early

volunteers were Miss Susan E. Young, Dean of the Baptist Female University; her niece, Miss S. Elizabeth Davis; and Miss Maude Burke (Mrs. C. K. Dozier).

The first time Dr. Livingston Johnson addressed the Union after being elected State Secretary of Missions was in 1901 and his subject was "Volunteer Teachers." This plan was in operation for just a few years. When public schools were put within reach of practically every mountain community, the need for volunteer teachers was past.

### *New Century Movement*

In the beginning of 1900 New Century Movement goals were set, but there is no record of failure or success. The goals were as follows:

1. To hold a Woman's New Century Movement meeting to review the history of woman's organized mission work.
2. An effort by personal visits and solicitation to double the present membership of societies.
3. To double number of societies by each one now organized, organizing another within a radius of fifteen miles.

Mrs. W. N. Jones thus summarized these early years in which foundations were laid—foundations on which the Union has builded through all the years:

1. *Prayer.* For God's guidance and blessing on all that we should undertake for His Name's honor and glory.
2. *Service.* On the part of every woman with the highest motive shown by our motto, "For ye serve the Lord Christ."
3. *Information.* That we might know the needs and progress of the King's business.
4. *Stewardship.* Of time, gifts, and life itself.



### III

## “*Come, Women, Wide Proclaim*”

As the number of societies increased—and that they did increase with great rapidity is evidenced by the lengthening lists of new societies published periodically in the *Recorder*—the number of delegates to the annual meetings increased proportionately. Entertaining simultaneously the State Convention and the societies taxed even the strong churches, and the women felt themselves burdensome to the hostesses. The churches of other denominations were gracious in “kindly opening their doors” to the societies for the meetings, but it was felt that it was appropriate that the meetings be held in Baptist churches.

In 1904, in Elizabeth City, a committee presented arguments for and against a time and place of meeting separate from the Convention; no decision was reached at that time. The next year, in Raleigh, the question was again discussed. When the vote was taken, there were only twelve voting in opposition to a separate meeting; these gladly made the decision unanimous.

### A HISTORY-MAKING SESSION

The societies were called to meet in the First Baptist Church in Durham, April 10, 1906, at five P.M. At the station a hearty welcome was given to the one hundred and fifty delegates by a committee of pastors and deacons, wearing red badges. Behind them was the ladies' committee of welcome, who wore badges with “Welcome” in gold on a background of white.

Several weeks before this meeting each member of the Central Committee was asked to bring a written suggestion of some one thing she felt would add most to the success of the first separate annual meeting. Mrs. Walter Clarke wrote:

The suggestion that I would make is that this shall be a meeting in which especial emphasis shall be placed on the fact that the ultimate end and object of all plans shall be the saving of souls. . . . Shall we not more than ever make prayer the key note of the coming meeting . . . prayer that each woman in each missionary society shall feel herself in the coming year a self-constituted missionary . . . first in her own home, then to her neighbors and those around her, then to the church, the State and the world.

This call to prayer bore fruit, for the meeting was one of deep spiritual power.

Although the opening hour was announced for five, the gavel did not fall until five-thirty. In her report concerning this late afternoon service, Miss Heck said: "In this earnest, prayerful, and quieting meeting all that followed was foreshadowed. Self offering for personal service was the prevailing thought."

For this first separate meeting coming in the year of the twentieth anniversary of the organization of the Central Committee, the president's address was appropriately based on the theme "Ebenezer"; and in it she said, "The hitherto of the Lord's help has made us fearless."

Miss Marie Buhlmaier, the mission worker among immigrants in Baltimore for many fruitful years, was invited to attend this meeting. "The program committee was asked to arrange for her expenses." Miss Buhlmaier made a great impression. One of the dele-

gates said, “If Miss Buhlmaier had gone home with all who wanted her, she would have become a citizen of North Carolina.”

At this history-making session an entirely new constitution was adopted, more formal and comprehensive than the simple document of 1896.

After the Southern Union adopted the name “The Woman’s Missionary Union, Auxiliary to the Southern Baptist Convention,” the North Carolina organization was constantly referred to as the Woman’s Missionary Union, but it was not until 1906 that the name was officially changed from “Annual Meeting of the Woman’s Missionary Societies of the Baptist Churches in North Carolina.” In the new constitution is this article:

“This organization shall be known as the Woman’s Missionary Union of North Carolina, Auxiliary to the Baptist State Convention.”

## A HIGH SPIRITUAL LEVEL

In 1910 the Union met for the second time in Oxford. Mrs. Jones was often heard to say that, in her opinion, at this meeting the Union reached an all-time high spiritual level. Miss Heck must have had something of the same feeling, for she wrote:

It is a crowded evening meeting in Oxford. As never before the women are swayed with emotion. It is not now a plea for Home or Foreign Missions as a *part of life*, but the consecration of the whole life, out of which shall grow as a flower in the sun, a life in which all is the full-filling of the mission of Christ. The son of a missionary to Africa, himself a missionary to China, pleads. [Dr. W. C. Newton was the missionary.] The call is too strong to be resisted.

Women who have never before heard their voices in a "mixed meeting" break into prayer and praise.

"Heaven comes down our souls to greet  
And glory crowns the mercy seat."

Amid such scenes has our Union grown. The fourteen societies of the beginning have become a thousand. Its little gifts of the first year have grown to a fourth of all given by North Carolina Baptists to State, Home, and Foreign Missions. The children have been gathered and instructed; the young women trained to glad service; the organization perfected and extended in the Associations from the mountains to the sea. Thousands of women have lifted up their eyes to look across the homeland on to the uttermost parts of the earth, and seeing the need, have rejoiced that they were among the hosts accounted worthy to be co-laborers with Christ.

### JUBILATE

In 1913 was celebrated the twenty-fifth anniversary of the organization of the Southern Union—the Jubilate. At the request of the Executive Committee of the Southern Union, Miss Heck wrote *In Royal Service*, a history of the twenty-five years. The title first chosen was *Servants of the King*, but it was found that a book so entitled was already in print. *In Royal Service* was published by the Foreign Mission Board, which received all profits from its sale.

Miss Kathleen Mallory, Executive Secretary of the Southern Union, and Mrs. W. C. James, Jubilate Chairman, requested Miss Heck to write a hymn especially for the women. On a train between Petersburg and Raleigh, on the back of a used envelope, Miss Heck wrote the words of "The Woman's Hymn," beloved by W.M.U. members everywhere.

THE WOMAN'S HYMN  
(Tune: Italian Hymn)

Come, women, wide proclaim  
Life through your Saviour slain;  
Sing evermore.  
Christ, God's effulgence bright,  
Christ, who arose in might,  
Christ who crowns you with light,  
Praise and adore.

Come, clasping children's hands,  
Sisters from many lands,  
Teach to adore.  
For the sinsick and worn,  
The weak and overborne,  
All who in darkness mourn,  
Pray, work, yet more.

Work with your courage high,  
Sing of the daybreak nigh,  
Your love outpour.  
Stars shall your crown adorn,  
Your hearts leap with the morn  
And, by His love up-borne,  
Hope and adore.

Then when the garnered field  
Shall to our Master yield  
A bounteous store,  
Christ, hope of all the meek,  
Christ, whom all earth should seek,  
Christ your reward shall speak,  
Joy evermore

Although the Southern Union plans and preparations made heavy demands on her time and strength, Miss Heck was faithful in projecting the Jubilate in her own beloved state. All through 1913 Jubilate meetings were held in associations and local societies. At the annual meeting in Raleigh with six hundred delegates present, those who had been connected with the Union from the beginning were called to the platform. These were Mrs. J. M. Heck, Miss Fannie E. S. Heck, Mrs. W. N. Jones, Mrs. M. T. Norris, Mrs. J. A. Briggs, Mrs. T. H. Briggs, Mrs. Roxie Dodd, Mrs. J. E. Ray, Mrs. J. N. Carter, Mrs. N. B. Broughton.

"It was a beautiful and tender scene," wrote one of the delegates, "when our President led her Mother up the steps to the platform and all thanked God for these two beautiful and useful lives."

The Jubilate meetings in the state and in the South became glorious history. The reports showed marked increases, and Miss Heck's heart was filled with gratitude.

#### MISS HECK'S LAST MONTHS

In the early summer of 1914 Miss Heck was happily formulating plans for greater progress when she was stricken with serious illness; time and medical skill were of no avail in bringing back health. When the Union convened in annual session in New Bern in April, 1915, she was in her "Blue Sky Room" in Hygeia Hospital in Richmond, Virginia. To her beloved fellow workers gathered in New Bern she sent white roses, to remind them of her love—as if a reminder were needed!—and her last message. This was read by Miss Barrus, the corresponding secretary.



*To the North Carolina Union*

My Sisters, Dearly Beloved and Longed For:

By a thousand tokens which I cannot doubt you have shown that you love me. These tokens have reached over the twenty-eight years since the Committee was appointed, growing with the years, and in no year so great or so frequent as the last. Looking back over the long period since our united service began, my association with you, our mutual affection and our joyful triumph in a cause dear to all our hearts, stand out among the chief joys of my life.

As is known to you, I have been ill in a hospital in another State for eight months. Here your messages of love and your prayers have followed me, soothing and brightening my day and finding grateful memory in my heart.

Now comes our annual gathering. This is the third time since our first annual session twenty-five years ago that I have not been with you and presided over your deliberations.

Hard as it is to pen the words, grieved as I know your hearts will be, I can never hope to be with you again.

But, beloved, I do not write this to cause you tears.

Let us rather rejoice and offer thanks for the years of our loving association and dream together once more of your future which today is in my prayers.

Looking back, who of you would, for any price, erase from your memory those mountain tops of praise, when, the past year having been filled with service, we laid our gift on the altar and

“Heaven came down our souls to greet  
And glory crowned the mercy seat.”

I can see your faces now shining with tears of joy, as I have seen them often in the past. I can hear your voices ring as I have heard them ring with praise until they seemed to mingle with an invisible Choir. I can feel your handclasp as of old, warm with our love to our Master. They have been the indissoluble bonds of our Union.

Since this is so, I do not fear to leave you. I can dream of your future with a trusting heart.

Changes will come: new faces take the place of old; new and broader plans succeed those of today; but our beloved Union is safe in our Master's care.

See to it, only, that you listen to His voice and follow where Christ leads.

Be gentle in your personal lives, faithful and shining.

Be joyful, knowing His purposes are good, not evil, to His Children.

Be prayerful in your planning.

Be patient and persistent in your fulfillment.

Endeavor to see the needs of the world from God's standpoint.

Plan not for the year, but for the years.

Think long thoughts.

Strive for the conversion of those around you as faithfully as for the heathen.

Train the children for world-wide service.

Lead the young women gently into places of joyous responsibility.

Bring all your powers into the best service of the best King.

Thus shall your work abide and be abundantly blessed of God to your own joy and the joy of the world.

In the belief that you will continue to adorn the doctrine of service, I bid you, dear friends, Farewell.

The God whom we love and serve will keep His own in love and peace and finally through His great love where-with He hath loved us bring us all rejoicing into His presence above. Most earnestly I pray—God be with you till we meet again!

FANNIE E. S. HECK

Hygeia Hospital,  
Richmond, Virginia  
March 20, 1915.

Each evening from New Bern a long night letter was dispatched to her, that she might quickly know the proceeding of each session.



On the last day, the nominating committee, Mrs. J. Clyde Turner, chairman, reported:

While we realize that our beloved President can never again assume the burden of office, we do not feel that we could recognize another as leader while her life is yet spared, and we are unanimous in the belief that we are voicing the wish of the entire body when we nominate as President of the Woman's Missionary Union Miss Fannie E. S. Heck.

Realizing also that the duties and responsibilities of office must fall heavily on the next officer in succession, whom should we choose but one who for twenty-eight [twenty-nine] years has stood by her side, has worked shoulder to shoulder with her, has shared with her alike the sting of disappointment and the joy of success. We nominate for First Vice-President and Treasurer Mrs. W. N. Jones.

A telegram was sent to Miss Heck when she was re-elected, “God has cemented the bond, only He can break it.”

The Southern Union, too, felt that no other leader could be chosen as long as Miss Heck lived on earth, and unanimously re-elected her in May, 1915.

In the summer of 1915, Miss Heck was brought back to her home in Raleigh. Here, surrounded by her family, upborne by prayers of Christians in every land in which the influence of Woman's Missionary Union had been felt, she patiently awaited the Master's call. On August 15, she quietly went to meet her Lord. The prayer of her heart, expressed in one of the last of the many poems she wrote, was answered.

Lord, grant me if Thou wilt  
To slip away  
As slips the night  
Into the dawning gray,  
So soft

That e'en the watchers watching  
Cannot say:  
"Here ends the night  
And here begins the day,"  
But only know  
The night's Thy night,  
The day, Thy day.

After Miss Heck's death, there was found in her diary, *My Pleasure Book*, a vivid picture of the meeting in New Bern, as she saw it through her imagination. It was the last entry in the book.

*Thoughts about the W.M.U. meeting in New Bern, 1915.*

March 24, 1915.

My first thought this morning, as if it had come from my sleeping to my waking hour without a conscious ripple, was of the Union meeting in New Bern. I have been following them constantly in my thoughts—the home leavings, the meetings on the train, the growing crowds, the smooth farm gardens as they near Goldsboro, the first thought of the sea, the crowded train as it pulls out on its way farther east, the level stretches, the talk of my society, my association, trials, triumphs, plans, the arrival, the bustle and stir in the station, filled, and for the time, managed by women.

Tuesday afternoon the Vice-Presidents gather, how earnest they are, how resourceful! I search the lines to see if they are all there. Some are missing because of family cares, some from sickness, one has gone to a brighter land.\* Does she think of this gathering as do we who are still here, though absent? What does she think of it from her vantage point? Is she not glad of the women she taught to take a wider view of life than even the heights of their native hills could give them? Is she not glad of journeys hither and thither on missions of love in her own community?

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\*Mrs. J. W. Garvey, vice-president of Brushy Mountain Association.

But without her, and without me, the meeting goes on, and I would not have it otherwise. . . . I would not make my sickness, my removal from this undertaking make one jar. If in the past we have built well, there will not be. This is one end I have constantly had in view, that anyone of the officers might at any time be called away or aside by God and still what has been done for Him stand firm as a foundation for a yet greater building. Only a foundation stone—by and by out of mind—but let the super-structure grow.

I had a picture of the New Bern church before me this morning (Wednesday) as they gathered. I recalled the interior from a visit years ago. Again more greetings as down all the streets which converge here the women come; the crowd is thick around the doors; inside is welcome; the church fills rapidly. I see the ancient interior, the high gallery at the back, the busy anxious officers moving to and fro in front; the tall vase of white flowers on the stand that are my representatives.

I hear the organ notes. The officers are in place; my many years fellow worker, Mrs. W. N. Jones; Lizzie Briggs, my mission child; Blanche Barrus, pure, sweet, loving, young in years but mature in judgment; Mrs. Farmer [Mrs. Myrtle Hart Farmer], sweet and modest; pretty Mrs. Bunn and the new sweet faced stranger [Mrs. F. D. Lethco] in the presiding officer's chair.

Again I search the lines of familiar faces bench by bench, praying for each woman and each kind of woman gathered there—the one with years of service needing new endowment of strength, of brightness, of lightness, joy, and renewal for service; the young, enthusiastic married woman, winsome and charming, needing persistency, long views, patience in failure, wisdom through disappointment, gentleness to work with others and above all unshakable love to Christ, and the realization that on her depends the future of great religious ideals; the young woman, pretty, educated, called by many voices, asking if this is worth time and thought, needing a view of the world as Christian young women could make it, a vision of the women they may

become if with heart and soul they attach themselves to some great cause; the girls with wide eyes, asking much of the world, looking at the leaders with timid admiration, lingering for a smile or a touch of the hand, and harboring dreams of China or Japan; the children in for the Sunbeam exercises who will remember this time for many years to come, when they are filling the places of those whom they now look upon with awe; the careless ones coming with the crowd, needing light.

Then through another's voice I hear myself speaking my message as President. I could not put into it all my heart, so much of which has been in labor with them.

The tie is severed; the anchor is up; the ship grows smaller as it leaves the strand to wait at the harbor bar for the outgoing tide.

A message of love comes across the widening waters.\*

#### TRIBUTES TO MISS HECK

For twenty-nine years Miss Heck guided the Woman's Missionary Union of North Carolina with sure, unerring hand. She thought "long thoughts" and planned "not for the year, but for the years," so wisely and with such far vision that, as Mrs. W. J. Cox said of her, "panting time toiled after her in vain." Not yet has the Union attained all her dreams and prophecies.

One who loved and admired her, who worked closely with her wrote:

Of her it may be truly said, "She, being dead, yet speaketh." She lives in the hearts of women whom she led into paths of larger service, in the lives of young women to whom she gave a vision of the eternal and unseen things that were the inspiration of her life. . . . The wonderful growth of the Union today is an evidence of the wisdom and skill with which the foundations were being laid.

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\*Read at the annual meeting of 1924 and recorded in the minutes.

Dr. J. F. Love, of the Foreign Mission Board, paid her this high tribute:

If God should raise up some man who could do for his Southern brothers what Fannie Heck did for her sisters in enlightening them concerning the world work of Christ's churches, the ends of the earth would soon feel a new thrill imparted by the enlightened and vitalized churches at home.

From the leaders of the Southern Union came many tributes; none was more beautiful than that of Miss Ethel Winfield, secretary of the literature department of the Southern Union:

When perplexing and complicated problems presented themselves to this department, a conference with Miss Heck was always a comfort and help beyond our ability to tell. At one time during one of these enlightening talks, in referring to a seemingly hard undertaking we said, "How can it be done?" When we looked into her face for an answer, we met her long, thoughtful gaze, and with deliberate voice she replied, "We will find a way." And so she did, then and always; not simply pointing it out, but leading into it. To her we owe the high standards and better development of all our work as well as every enlargement of this department.

#### MRS. W. N. JONES ELECTED PRESIDENT

The Union, saddened by the death of the one on whose leadership they had always depended, met in annual session in Winston-Salem in 1916. At this meeting Mrs. W. N. Jones began her presidency, which lasted through twenty years. Mrs. Jones was peculiarly fitted to succeed Miss Heck; for they had planned together, prayed together, and worked together with complete harmony of mind and heart for many years. They had shared disappointments and

triumphs; they had seen the small beginning of the organized work grow into a mighty force. Mrs. Jones, writing of Miss Heck, once said, "It has been said, 'A great purpose makes a life great.' Measured by this standard the life of Fannie E. S. Heck was indeed great."

Measured by the same standard the life of Sallie Bailey Jones was great. Both of these women were motivated by the same great purpose—obeying the Master's commands, and glorifying the Father. In many respects they were alike: both gave all they had in service; both were strong in faith, and courageous in face of difficulties; both were women who prayed earnestly and unceasingly.

They differed in some ways. Mrs. Jones, under her father's tuition, learned to see through a situation rapidly, and arrive quickly at a conclusion; Miss Heck thought long and carefully before making up her mind. Miss Heck was a woman of broad interests; she joined many civic and cultural organizations. The marvel is that she could carry such heavy responsibilities in both State and Southern Unions and yet prove helpful in the many other groups. Mrs. Jones, with heavier home responsibilities than Miss Heck, joined only a serious book club besides church and missionary organizations. She could say with Paul, "This one thing I do." Miss Heck wrote prolifically—tracts, leaflets, programs, poetry, books. Mrs. Jones projected her influence through personal contacts, addresses, counseling, teaching, with an occasional excellent article in the *Biblical Recorder*.

Not many days before her death, Miss Heck said to her dear friend, Miss Elizabeth Briggs (Mrs. T. M. Pittman), "I feel so satisfied about the North Carolina





MRS. W. N. JONES  
President 1915-1936





Union.” Doubtless the realization that Mrs. Jones would be her successor was to a great degree responsible for this satisfaction.

## 75 MILLION CAMPAIGN

At the meeting in 1916, the newly elected president addressed the Union on “A Forward Look;” consecration, increased activity, greater faith, a larger enlistment, unity, power for service, were held out for attainment for the coming year.

Soon after Mrs. Jones became president the 75 Million Campaign was launched—a plan inaugurated just after World War I. Southern Baptists determined to give \$75,000,000 for expansion of all mission work, at home and overseas. Ninety million dollars was pledged, and allocated, but not all was paid. The Southern Union apportioned to the North Carolina Union \$1,100,000 to be given over a period of five years. Following closely and enthusiastically the campaign plans outlined by the Southern Union, North Carolina W.M.U. pledged over \$2,000,000 and paid \$1,683,885 in the period allotted.

“There is no question,” said Mrs. Jones, “but that this movement brought to our Union a new conception of giving and a larger vision of service.”

The 75 Million Campaign was followed by a period of debt and depression. Although the Southern Woman’s Missionary Union more than paid its quota (\$15,000,000) the Southern Baptist Convention did not. Depending on the full payment of pledges, the Boards and institutions had undertaken much in new building and expansion of work that could not be finished without incurring large debts.

## MEMORIAL TO THE BAPTIST STATE CONVENTION

In North Carolina, the institution most heavily burdened with debt was Meredith College.

In compliance with the wishes of the State Convention, the trustees of Meredith College had purchased a new site and erected new buildings for which bonds had been issued. At the annual meeting of W.M.U. in 1926, in Raleigh, Mrs. F. D. Lethco took the chair while Mrs. Jones read and discussed a "Memorial of the Woman's Missionary Union to the Baptist State Convention." The memorial set forth the conviction of the Union that until the debt on the Convention was paid, the mission work of the Convention would be seriously handicapped and the Cooperative Program endangered.

"The Convention will celebrate its centennial in 1930. We ought to make this event forever memorable by paying off the last dollar of the debt that is now crushing our great school for girls." The memorial concluded:

Therefore, in view of the fact set forth above, we the Woman's Missionary Union memorialize the Baptist State Convention, meeting in Wilmington in November, 1926, to launch a campaign in 1927 for the payment of the debt on Meredith College by 1930, and thus celebrate the One Hundredth Anniversary of our organized Baptist work in a fitting and worthy manner. We pledge ourselves as an organization and as individuals to co-operate in every possible way to the fullest extent of our ability for the worthy and successful conclusion of such an undertaking.

This was unanimously adopted by rising vote, but the Convention was unwilling to accept the proposition, which meant in reality that the Union would raise

the amount of the indebtedness. Thus a great opportunity to be rid of debt was lost, through no fault of the W.M.U. nor of the college. One of the Convention's strongest leaders thought it best not to accept the offer for only one college lest the others should feel discriminated against, even though their debts were much lighter. This man's efforts succeeded in swaying the Convention.

Before the meeting in 1926, Mrs. Jones tentatively offered her resignation to the Executive Committee, but the Committee insisted that she continue in office, so wise was her leadership. In closing her address to this annual meeting, she said:

I cannot express my deep appreciation of the privilege it has been to me to have had forty years of active service in the work of our Woman's Missionary Union, nor the joy and blessing it has brought to my own life. I thank you for your love and loyalty. Not one dissension has marred our work in all this long period of service. Always we have wanted to do the thing that God wanted. His will has been ours, so there has been unity.

## RUBY ANNIVERSARY

The Ruby Anniversary—the fortieth Anniversary of the Southern Union—came in 1928, the forty-second year of the history of the North Carolina Union. The goals for the State Union, in keeping with plans of the Southern Union, were a ten per cent increase in membership of societies, forty per cent increase in organizations, and gifts of \$401,600.00. These high goals were not reached, though gifts totaled \$345,199.99, up to that time the largest amount given in one year.

Miss Kathleen Mallory, Executive Secretary of the Southern W.M.U., speaking at a memorial service after Mrs. Jones' death said:

In studying the reports as rendered by Mrs. Jones, and in recalling the conferences with her, it can be said with assurance that she rejoiced in victories, but was not discouraged by unmet goals, that she believed in the constituency but that her chief dependence was upon God. The facts are very readily realized in studying what she wrote in praise of the remarkable total pledged by North Carolina members to the 75 Million Campaign, her reminders being constant that every pledge should be faithfully redeemed, her praise being high when at the end of the period it was known that far more than the large total apportioned had been loyally and lovingly paid. In clear contrast was her announced disappointment when her State failed to reach its financial goal in the Union's Ruby Anniversary, but she did not fail to rejoice in the victories resultant from that Anniversary.

#### GOLDEN ANNIVERSARY OF THE NORTH CAROLINA UNION

Nineteen hundred and thirty-six marked the Golden Anniversary of the state organization, the twentieth year of Mrs. Jones' presidency. It was fitting that the First Church of Raleigh, the church of which both Miss Heck and Mrs. Jones were life-long members, should entertain the annual meeting, with the hearty assistance of the other Baptist churches in the city. The program was rich; many missionaries and other noted speakers came to rejoice with the W.M.U. in a half century of achievement, and to pay honor to Mrs. Jones, who had given her definite decision that she must not be considered for re-election. She wrote the chairman of the nominating committee, Mrs. J. R. Morgan, "I shrink from office when I am not equal to

the task. At best I could only hope for a few more years of activity, and I would love to see another woman, with the enthusiasm of youth and the courage of consecration, take my place."

### MRS. J. CLYDE TURNER'S PRESIDENCY

There was much earnest prayer for guidance and diligent searching for the woman of God's own choosing to assume the responsibilities being relinquished by Mrs. Jones. God did lead unmistakably, and Mrs. J. Clyde Turner was elected.

Mrs. Jones was elected president emeritus, and her counsel and guidance were invaluable to her co-workers. She regularly attended the Executive Committee meetings, where her presence was an inspiration and a benediction. At the 1937 annual meeting held in Charlotte she led in two worship services, her themes being "God is Light" and "God is Love."

Mrs. Jones was honored at the Southern Golden Jubilee in Richmond in 1938. She was chosen to represent the first president of the Union in the historical presentation of the opening session; she was made an honorary member of the Executive Committee of the Southern Union and was presented with a diamond-set W.M.U. pin, with a guard with the numerals "52," commemorating her fifty-two years of service.

She died at her home on Thanksgiving Day, November 25, 1943, having been officially connected with the North Carolina W.M.U. for fifty-seven years.

Mrs. Turner was a worthy successor to the two earlier presidents. Her husband was the pastor of the First Baptist Church in Greensboro, and Mrs. Turner was loved and esteemed by the entire congregation. She had been a regular attendant at state and district

meetings, and so knew the work thoroughly. She came into the office with a fresh outlook. As she had never been present at a meeting of the Executive Committee—a decided contrast to Mrs. Jones who had literally grown up with the Committee—Mrs. Turner was able to lead in an entirely new way. Miss Heck and Mrs. Jones had both conducted the affairs of the Union as a righteous monarchy, so to speak. This was a necessity in the early years, for there were few women prepared for leadership. The W.M.U. Training School was not yet producing skilled women to fill places of responsibility; the president naturally did a major part of the thinking and planning. But as years went by, more and more women were prepared by experience for leadership; the Baptist colleges and the Training School were sending out trained women. Mrs. Turner was “come into the kingdom for such a time as this;” for with utmost skill, courtesy and patience, with no perceptible jolt of transition, she led the Union to be a democracy.

The Executive Committee meetings became increasingly scenes of active discussion and participation on the part of all the members; responsibilities were specifically delegated to smaller committees. Throughout the years the Executive Committee, meeting regularly each month and acting for the Union between annual meetings, has made inestimable contribution to the development of the work. The members, realizing the importance of this Committee, have been faithful in attendance and in freely giving the strength of body, mind, and spirit to their task. In these meetings, as in the annual meetings of the Union,



the recording secretaries have rendered invaluable service.

Another achievement in which Mrs. Turner led was a complete revision of the constitution. With this revision came some revolutionary changes, all of which have proved wise.

The members of the Executive Committee had remained in office till death, or removal from the state, or, in a very few cases, resignation. Under the new constitution, a member serves four years, and is not eligible for re-election until a year has elapsed. Three new members are elected each year. Mrs. Jones was not in favor of this rotation, as she had not been in favor of rotation of deacons in her church, but good Baptist that she was, she yielded gracefully to the will of the majority. The relation between Mrs. Turner, president, and Mrs. Jones, president emeritus, was beautiful. Mrs. Turner sought Mrs. Jones' counsel and deferred to her judgment unless she had convictions that led her to take a different position. At all times the Executive Committee and the women over the state recognized Mrs. Turner as their wise and consecrated leader.

The Golden Jubilee Celebration of Southern Union came in 1938, and Mrs. Turner led the state to victory. At the Jubilee meeting in Asheville a pageant, "Cloud of Witnesses," written by Mrs. Ruth Carver Gardner, was beautifully presented on the opening evening. Mrs. George McWilliams, Jubilee Chairman for the Southern Union, spoke on "This Glad Year of Jubilee." Everybody worked joyously and enthusiastically during the year to attain the high goals set, and the report in

Oklahoma City in 1939 was "Victory!" The total gifts of the state for the Jubilee year were \$267,058.09. A net gain of 124 Woman's Missionary Societies was reported; 296 young people's organizations, a net gain of more than twenty per cent. The year 1939 began with 1,245 W.M.S. and 2,259 young people's organizations, a total of 3,504.

During Mrs. Turner's presidency the number of divisions was increased from five to ten. Mrs. Turner inaugurated the Executive Council meeting in which annually the associational and divisional leaders come together for two days—days spent in prayer, hard study, practical planning, and inspiring fellowship. This meeting has brought incredibly far-reaching results. Mrs. Turner's faith was sorely tested in planning for the first Council meeting. She sent a letter to each superintendent, asking if such a meeting would be helpful, and requesting suggestions. One superintendent replied. But Mrs. Turner was so strongly convinced that such a meeting would be of benefit that she planned for the first one in November, 1942, in the First Church, Raleigh, and sent invitations. The response was gratifying, and from year to year the interest has grown.

Because of Mrs. Turner's interest, and her personal contribution of half the required money, the W.M.U. equipped a cancer room at the Baptist Hospital.

Mrs. Turner felt that volunteer workers should not continue in office for many years, and in 1941 she announced her intention of resigning. The nominating committee prevailed upon her to continue for at least one more year. In 1942, in the meeting in Winston-Salem, she presented her resignation with finality. It was accepted with expressions of deep appreciation for her wise leadership and her consecrated life.





MRS. J. CLYDE TURNER  
President 1936-1942, 1945-1946



## MRS. FOY J. FARMER'S PRESIDENCY

Mrs. Foy Johnson Farmer was elected to succeed Mrs. Turner. She served until 1945, when, to relieve an emergency, she became acting executive secretary; and Mrs. Turner, who had been elected first vice-president, graciously consented to become acting president in the interim.

In High Point, in 1946, Mrs. Farmer was re-elected president. The nominating committee at this session recommended that the term of office of the president be limited to five years of continuous service, a recommendation which the Union accepted.

During Mrs. Farmer's presidency the plans so wisely made by former leaders were followed, and because of the hearty co-operation of the officers and volunteer workers, marked progress was made. The annual meeting in Charlotte in 1944 was a memorial to Mrs. Jones; the theme was the watchword which she had chosen many years earlier, "For ye serve the Lord Christ." Mrs. Pittman, Mrs. Turner, Miss Mary Currin, Miss Kathleen Mallory, Dr. H. H. McMillan, all brought memorial messages.

Nineteen hundred and forty-five was the Centennial of the Southern Baptist Convention which was organized in Augusta, Georgia, in 1845. Because of travel restrictions imposed by the government no annual meeting could be held in 1945. In the hospitable home of Secretary and Mrs. M. A. Huggins, the Executive Committee, reinforced by the ten divisional superintendents, met in all-day session and plans were made for the year. Miss Blanche Sydnor White, executive secretary of Virginia, brought a stirring message at the close of the busy, profitable day. The plans were

carried out with enthusiasm, and the following report was brought to the 1946 annual meeting in High Point:

The goal of 500 new organizations loomed large when it was adopted, but with thanksgiving we report a total of 657 new organizations. Of these 72 are Woman's Missionary Societies. A \$54,000 increase in gifts through the undesignated Cooperative Program was assigned to us by the Southern Union. We have the joy of recording the assigned increase in these gifts plus seventy-eight dollars; the total through the Cooperative Program was \$369,184.56. We fell a little short of the total over-all goal. The sum of \$666,666.66 was the aim; we gave \$644,388.06, an increase of \$86,483.98 over 1944.

The sixtieth anniversary of Woman's Missionary Union was celebrated in 1948 by a "Year of Commemoration." High goals were set, for only high goals would be fitting in commemorating God's blessings upon the efforts of the Union.

North Carolina accepted her goals, and earnest effort was made to attain them. Miss Ruth Provence, Executive Secretary, reported at the annual meeting in Elizabeth City in 1949: "While the high numerical goals were not fully reached, most gratifying gains were made. The state fell short of the undesignated Cooperative Program goal by only about \$4,000. The increase in the gifts over last year was more than \$41,000. . . . The anniversary placed emphasis on reaching additional churches with W.M.U. work. One hundred and thirty new missionary societies were organized, a net gain of 98. The number of Woman's Missionary Societies was 1,528 with a membership of 54,653, a gain of 5,400."

Miss Hilda Mayo, Young People's Secretary, reported 478 new organizations, a total of 3,290, with a membership of 39,543.

In 1949 the Union published its first book, *Sallie Bailey Jones*, a biography written by the president at the request of the Executive Council.

At the annual meeting in 1951, when Mrs. Farmer's term expired, there were reported 1,724 Woman's Missionary Societies with a total membership of 65,366; 3,774 young people's organizations with a total membership of 47,391. The total gifts for the year 1950 amounted to \$922,543.83.

#### MRS. C. GORDON MADDREY ELECTED

At the meeting in Charlotte on March 15, 1951, Mrs. C. Gordon Maddrey, of Ahoskie, was chosen as president. Mrs. Maddrey came into the presidency well qualified in native ability, training, and experience. She is a graduate of Meredith College and holds an M.A. degree in history from Columbia University. From her childhood she has been actively engaged in church work, majoring in W.M.U.; for five years she rendered efficient service as state mission study chairman; the year prior to becoming president, she was first vice-president of the State Union.

Mrs. Maddrey's home is in Ahoskie where her husband is in business and is active in the church. Her mother, Mrs. C. C. Hoggard, who has been for years a leader in W.M.U. work in the eastern part of the state, and two sons complete the family circle.

#### THRILLING DEVELOPMENTS

There have been thrilling developments during the more than sixty years of the life of the Union.

*Headquarters*

The changes in the headquarters furnish an interesting parallel to the growth of the organization.

In "the day of small things" the Central Committee met in Editor Bailey's office. But it was not always convenient for the editor to vacate his sanctum; therefore, the meetings next were held in the homes of the members. Correspondence was carried on, material for mailing assembled and wrapped in the living rooms of the officers. Their families were long suffering!

In 1906 the Committee was granted a corner in the "Mission Rooms" (on second floor of the building on Fayetteville Street, Raleigh, in which the California Restaurant is now located). Dr. Livingston Johnson's stenographer was allowed to give some time to the W.M.U.

On December 13, 1909, the Central Committee decided to rent an office and employ a full-time stenographer. A room was found in the Tucker Building (now Wachovia Bank and Trust Building), and a full-time stenographer was engaged at \$50 per month. Sixty-five dollars was appropriated from the expense fund for the furnishings. In addition, various items were contributed by the members of the Committee, and the office was made attractive. The minutes record that Mrs. Livingston Johnson asked the privilege of giving a typewriter, the first owned by the Union. A little later when the expense of a much needed telephone seemed prohibitive, Mrs. Johnson urged that a phone be installed, offering to pay one-half the monthly rent. A "writer press" was highly prized and was a great aid in preparing circular letters. The office was opened January 9, 1910.



In 1912, offices in the newly completed Biblical Recorder Building on West Hargett Street were assigned to the Union. The corresponding secretary, Miss Blanche Barrus, wrote in her report:

Not the least of all the blessings of the year do we count our beautiful new office home in the Biblical Recorder Building. In addition to having more space and better office equipment we have the advantage of being in easy communication with the Editor of the *Recorder* and the opportunity of keeping in touch with the other departments of our State work.

As the work enlarged, the space that had been so adequate in 1912 became seemingly smaller and smaller, and in 1947 it was with great joy that the officers learned that Mr. M. A. Huggins, General Secretary-Treasurer of the Convention, had graciously assigned to the Union the entire second floor of the recently purchased Headquarters Building at 119 Hillsboro Street.

Some years earlier Mrs. Jones had presented portraits of Miss Heck and Mrs. Edna R. Harris, Executive Secretary, for the office; soon after Mrs. Jones' death her daughters gave a speaking likeness of their mother. These portraits furnish inspiration for all who come into the offices. Japanese and Chinese pictures and many curios add interest to the rooms, which are always veritable beehives of activity.

Capable and consecrated young women who have served as stenographers and secretaries have had a large share in the success of our work. Some left to be married, some have gone for further study, some have moved from Raleigh. The W.M.U. was honored when Miss Vivian Nowell, while working in the office, was called of God to missionary work in Nigeria, West Africa.



*Program Material*

The development of the production and use of program literature is a delightful study. In the earliest days, letters from missionaries were circulated among the societies, God's Word was studied, and there were many earnest prayers. After the organization in 1886, Miss Heck wrote and published leaflets; other tracts were secured from the Home and Foreign Mission Boards. In 1887, Miss Heck began publishing a little monthly paper called *The Missionary Talk*, a small sheet of four pages. Program outlines, an editorial, a Bible reading, a list of new organizations, announcements of interest, a "Post Office Box" with letters from the societies all found a place in the ambitious little periodical.

In 1891, a page was allotted to the Union in the *Biblical Recorder*; thus weekly help was furnished the societies and the *Missionary Talk* was discontinued. If Miss Heck were ill, or out of the state, the page was not used for the Union. There has invariably existed a happy relationship between the *Recorder* and the Union. Liberal space has been given to the accounts of annual meetings and the editors have been generous in editorial comments. A news note in an issue in which many pages were devoted to accounts of the annual meeting and the reports of officers, quipped thus: "Read this entire paper and you will find that W.M.U. does not mean 'Wobbly Men's Undertaking.' No reflection, brethren." To the *Recorder* the Union owes a warm debt of gratitude. And the Union has been an equally good friend to the *Recorder*.

*Our Mission Fields*, begun in 1906, a quarterly published by the Southern Union, and edited by Miss

Heck and Miss Briggs, carried program material. In 1914 *Our Mission Fields* was made a monthly instead of a quarterly, and the name was changed to *Royal Service*.

Miss Heck wrote for the *Recorder* “An Acrostic of Contents.”

**R**eady information  
**O**n monthly topics  
**Y**our missionary program  
**A**lways provided with  
**L**essons from the Bible

**S**chool of the Union  
**E**vents as they pass  
**R**evue of new books  
**V**erses and stories  
**I**nspiring letters  
**C**hristian service  
**E**xchange of methods.

North Carolina has always ranked high in the number of subscriptions to *Royal Service*, sometimes leading all the rest—even Texas!

### *Mottoes*

When the Union was yet in its infancy, Colossians 3:24b, “For ye serve the Lord Christ,” was chosen as the permanent motto by Sallie Bailey, at Miss Heck’s request. In 1899 a motto committee was appointed to select a motto especially for 1900, and for several years this was the practice. Some of these yearly mottoes were: “Knowledge of the Word, Consecration of Self, Zeal in Service;” “Persistence in Prayer, Preparation, Propagation;” “All from God, All for God, Whose I Am, Whom I Serve;” “Look up, not down; out, not in; and lend a hand.” “Hold fast

to that which is good;" "Let us advance upon our knees;" "Whatsoever He saith unto you, do it;" "Larger Service;" "Looking unto Him;" "Prayer."

The yearly mottoes seem to have been abandoned after 1912 until 1921, when there was a resolution adopted "that we follow the watchword of the Woman's Missionary Union of the Southern Baptist Convention."

#### RELATIONSHIP TO THE BAPTIST STATE CONVENTION

The relationship of the Union and the Baptist State Convention to which it is auxiliary has been pleasant and profitable. The secretaries, John E. Ray, Columbus Durham, John E. White, Livingston Johnson, Walt N. Johnson, Charles E. Maddrey, and M. A. Huggins have all heartily co-operated with the officers. They have added to the richness of annual meeting programs with stirring messages; they have always given cheerfully their counsel and encouragement.

A paragraph which Mrs. W. J. Cox wrote concerning the Southern Union has been true of the North Carolina Union through the more than sixty-five years of its history:

From the beginning, the Woman's Missionary Union recognized the value of advance planning and set for itself ever higher standards. It has never been afraid to assume responsibilities. The results have been miraculous. The mission fundamentals of the Union, based on the Commission for Missions, offer a program of service not only for the individual but for the group. This program projects itself from the churches. . . even into all nations. The magnitude of the mission task becomes a challenge to the individual life. In what other field than missions could a woman or young person hope to influence the whole world?\*

\*Cox, *Following in His Train*, p. 79.

## IV

### *“Thy Grace Hath Made Us Strong”*

Since the organization of the Woman's Central Committee of Missions, the work has been projected through the associations that make up the Baptist State Convention. The first financial reports of the societies as of December 31, 1886, were classified according to associations as follows:

(The asterisks denote societies recorded in the first quarterly report issued in April, 1886.)

*Anson:* Wadesboro, \$11.00; Rockingham, \$3.00.

*Atlantic:* \*Goldsboro, \$21.90; New Bern, \$11.50; Johnsons, \$2.40.

*Beulah:* Beulah, \$2.60; Greensboro, \$29.35; Shiloh, \$5.00; Slade's Chapel, \$.70; \*Yanceyville, \$76.00; Leaks-ville, \$3.00.

*Buncombe:* Pleasant Hill, \$3.23; Berea, \$5.00; Beaver Dam, \$12.01.

*Caldwell:* Union, \$3.78; Lower Creek, \$5.00.

*Cape Fear:* Mount Zion, \$8.00; Piney Forest, \$8.20.

*Central:* Rolesville, \$6.75; First, Raleigh, \$86.05; Flat Rock, \$19.99; New Hope, \$6.51; Third Church, Raleigh, \$15.42; Youngsville, \$5.00; Bay Leaf, \$2.58; Franklinton, \$14.00; Wake X Roads, \$10.00.

*Chowan:* Middle Swamp, \$4.75; Reynoldson, \$6.00; Shiloh, \$9.83; Ariel, \$1.00.

*Eastern:* \*Kenansville, \$5.79; New Hope, \$6.00; Warsaw, \$25.61; \*Wilmington, \$29.26; Mount Olive, \$4.43.

*Flat River:* \*Henderson, \$18.30.

*Green River:* \*Mountain Creek, \$14.70.

*King's Mountain:* \*Shelby, \$28.40.

*Liberty:* Muddy Creek, \$7.00; Thomasville, \$15.00; \*Lexington, \$1.35.

*Little River:* Juniper Springs, \$5.80; New Hope, \$7.00.

*Mecklenburg and Cabarrus:* \*Charlotte, \$63.90.

*Mount Zion:* Chapel Hill, \$37.32; Mount Pisgah, \$7.00; Olive's Chapel, \$5.00.

*Pilot Mountain:* Leaksville, \$5.40.

*Pee Dee:* Spring Hill, \$13.20.

*Raleigh:* Holly Springs, \$9.43; Cary, \$30.00; Hepzibah, \$30.00; \*Inwood, \$21.00; \*Second Church, Raleigh, \$70.35; \*Shady Grove, \$12.16; Smithfield, \$4.00.

*Robeson:* Ashpole, \$19.32; Bear Swamp, \$13.05; Fayetteville, \$74.00; Pleasant Grove, \$4.60; Providence, \$7.40; Piney Grove, \$2.20.

*Sandy Creek:* Manly, \$7.93; Rive's Chapel, \$9.61, Gum Springs, \$8.65; Love's Creek, \$8.00.

*South Fork:* Lincolnton, \$1.75; Hickory, \$13.39.

*South Yadkin:* Bethel, \$14.25; \*New Hope, \$17.62; \*Statesville, \$7.20; Farmington, \$10.00; \*Eaton's, \$10.00.

*Tar River:* \*Louisburg, \$2.00; Sharon, \$8.00; Fishing Creek, \$2.00; Nashville, \$1.35; Quankie, \$2.40; Poplar Springs, \$4.74; Turkey Run, \$4.85; Bear Swamp, \$2.25; Littleton, \$2.95.

*West Chowan:* Spring Hill, \$1.50; C.B.F. Institute, \$5.30.

Total: \$1,126.47.

Number of societies reporting: 68.

## APPOINTMENT OF ASSOCIATIONAL VICE-PRESIDENTS

In 1894 the appointment of associational vice-presidents was made. This statement is from the record:

The Central Committee has long felt the need of an earnest, active woman in each Association to aid by letter and personal visits in the organization of new societies and the maintenance and stimulation of the old. As can be imagined, such women with time and willingness were not easy to find. For several years, however, the work of the

Vice-Presidents in a few Associations has proved beyond doubt what might be accomplished by this agency. This year, by the aid and advice of the pastors in their respective Associations, the following ladies have been recommended for appointment to the State Mission Board, under whom all the Central Committee hold office.

- Anson:* Mrs. E. A. Covington, Wadesboro.  
*Ashe-Alleghany:* Mrs. James Eller, Berlin.  
*Atlantic:* Mrs. Theo Whitfield, New Bern.  
*Beulah:* Mrs. I. L. C. Kerr, Yanceyville.  
*Brier Creek:* Mrs. J. P. Gwaltney.  
*Brushy Mountain:* Mrs. G. W. Greene, Moravian Falls.  
*Caldwell:* Miss Lucy Smith, Lenoir.  
*Cape Fear:* Miss Mollie Hall, Hallsboro.  
*Catawba River:* Mrs. R. L. Patton, N. Catawba.  
*Cedar Creek:* Mrs. E. J. Edwards, Cedar Creek.  
*Central:* Miss Lucy Freeman, Franklinton.  
*Chowan:* Mrs. R. Van Deventer, Edenton.  
*Eastern:* Miss Mary Stewart, Clinton.  
*Flat River:* Mrs. L. G. Crawford, Oxford.  
*Green River:* Mrs. A. L. Grayson, Rutherfordton.  
*King's Mountain:* Mrs. W. H. Strickland, Shelby.  
*Liberty:* Miss Stallings, Thomasville.  
*Little River:* Mrs. V. T. Lawrence, Broadway.  
*Mecklenburg and Cabarrus:* Mrs. G. W. Graham, Charlotte.  
*Mount Zion:* Mrs. T. W. Hume, Chapel Hill.  
*Pilot Mountain:* Mrs. H. A. Brown, Winston-Salem.  
*Pee Dee:* \*Mrs. R. A. Johnson, Rockingham.  
*Raleigh:* Mrs. H. N. Parker, Vineyard.  
*Robeson:* Mrs. S. E. Ward, Lumberton.  
*Sandy Creek:* Mrs. J. W. Watson, Mount Vernon Springs.  
*South Fork:* Mrs. M. A. Graham, Macphelah.  
*South River:* Mrs. Isham Royal, Huntley.  
*South Yadkin:* Miss Nelia Holman, Cool Springs.

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\*This is obviously a mistake. Mrs. R. A. Johnson was a devout Methodist. The reference is to Mrs. Livingston Johnson to whom Miss Heck wrote in 1895 to Rockingham, addressing her as vice-president of the Pee Dee. Mr. R. A. Johnson, a Baptist, was a cousin of Livingston Johnson.



*Stanley:* Mrs. D. S. Morton, Albemarle.

*Tar River:* Miss Annie Huffham, Scotland Neck.

*Three Forks:* Mrs. W. C. Coffey, Boone.

*Union:* Mrs. D. M. Austin, Monroe.

*West Chowan:* Mrs. Askew (wife of Dr. A.), Harrelsville.

*Yadkin:* Miss Cora Conrad, Lewisville.

## EARLY ASSOCIATIONAL MEETINGS

In 1898 two recommendations in the Plan of Work looked toward the strengthening of the associations.

(1) That the Central Committee urge the Associational Vice-Presidents to hold a meeting of the Societies one afternoon during each Union meeting [of the Association], or if she is unable to attend that she secure some suitable person to take her place; that each society send representatives to this meeting.

(2) That the societies ask the Associations with which they are connected to have a page in their minutes devoted to woman's work.

Although the Central Committee met with the ladies of the Central Association at Wake Forest in August, 1892, and formed "an Annual Associational Meeting," and the next day a similar organization was effected in the Tar River Association—and probably others were organized in rapid succession—it was not until 1904 that a report of an associational meeting of Woman's Missionary Societies appeared in the *Recorder*. In May, 1904, this brief statement was made: "A Ladies' Meeting was held at the Pee Dee Union."

In August of that same year, 1904, was published an intriguing article entitled "A Strange Meeting." The place of the meeting was not stated.

For some ten [twelve] years the Woman's Missionary Societies of the Central Association have not failed to have an Associational meeting,—nor did they break their traditions this year in spite of obstacles. Mrs. R. G. Conyers,



of Flat Rock, the Associational Vice-President, and Miss Heck, as well as a number of representatives were there on the second day [of the General Association] ready to meet; but where to meet was the question. There was no house, no schoolhouse, no arbor, not even a log in the grove to sit on. The representatives would have been, indeed, a standing committee if several gallant gentlemen had not come to the rescue. Buggies were numerous. These were pushed into an irregular circle, their empty shafts pointing inward. The ladies seated themselves in the vehicles while Miss Heck stood among the shafts. Reports were called for; plans for the coming year briefly touched on. Mrs. Conyers gave encouraging reports from several societies. It was of necessity so informal that minutes were not kept, but nevertheless the Central wishes to be put in the list of those who held a Woman's Associational Meeting.

In September, 1904, the Buncombe County Association (W.M.S.) met under the trees. A few chairs were brought out, buggy cushions and lap robes put on the ground, and everybody was seated.

Getting the W.M.U. of the associations organized and annual meetings established was a slow process. In 1900 twenty-seven had been organized; twelve reported for the first quarter. The superintendents' reports were published in the *Recorder* each quarter.

It is hard to realize in this time of convenient transportation and well-planned, streamlined programs under what difficulties the early associational vice-presidents labored. A personal letter, dated September 26, 1906, and written to Miss Heck by Mrs. M. G. Hudgins of Marshall, the vice-president of the French Broad Associational W.M.U., reveals the faith and determination of these pioneers.

You wrote me to let nothing come in my way to prevent my attending our Association meeting. Well, I started Wednesday A. M. in the mail buggy to Mars Hill over as

dreadful roads as I ever saw in my life. Thursday morning, Professor Clarke and I started from Mars Hill to Piney Mountain in a buggy. After going about one mile we broke down in a deep mud hole—the horse walked out of harness and left buggy and us sitting in mud up to the hub. We were speechless for a second. Prof. Clarke said, "How will you get out, Mrs. Hudgins?" I said, "Wade out," but being rather active I jumped into the bushes, as we were near the side of the road, fortunately. You may imagine the muddy appearance of my dress. Well, I said, I believe if Miss Heck were here she would say not to attempt it again. Prof. Clarke waded out into the mud and led the horse out and we turned our faces toward Mars Hill and took the muddy road back. As I went, I lifted my heart to God and told Him if He wanted me to go to Piney Mountain and meet those dear women I was willing to attempt it again. In the village, Prof. Clarke borrowed a new pair of shafts, fixed up the buggy, then kindly came back for me and my suitcase, which I forgot to tell you he kindly carried for me when we went out of the mud and the breakdown. We walked the mile over Little Mountain to avoid the mud, and found the faithful horse standing where he had been hitched. Again we started. On the way we forded Ivey River, which rose into the buggy, and arrived at the Association just before the afternoon adjournment.

At the Association, about 40 subscriptions each were taken for Foreign Mission Journal and Our Home Fields in taking which I gave the ministers all the aid I could. I remained over and went to Forks of Ivey on Sunday and reorganized a Society there.

Oh, Miss Heck, I do thank God He has permitted me to go to the Association. Those lovely women and children seem to be hungering and thirsting for someone to tell them how to do mission work.

A separate note, written more formally, told that on Saturday, August 31, 1906, at Piney Mountain three societies met in the Odd Fellows Hall for the second

annual meeting of the French Broad W.M.U. Forty-seven were present. “We were sorry Dr. Livingston Johnson could not be present to make one of his ‘heart opening’ addresses,” the note concluded.

## ENCOURAGING NOTES

In the *Recorder* were many encouraging notes concerning the associational development. For instance, in 1905, the brethren of the Flat River Association manifested their interest in women’s work by asking that Mrs. C. D. Ray be appointed vice-president of the Flat River W.M.U. Mrs. Ray was the daughter of Dr. R. H. Marsh, who for fourteen years was the moderator of the Flat River Association. She served many years and will be long remembered.

In 1907, at Midway Church, the Central Association adjourned at twelve o’clock and let the ladies have the church for one hour.

The Sandy Creek W.M.U., in 1909, had an annual meeting beginning Friday morning and lasting through Sunday morning—seven sessions with each having a full program.

In 1909 a progressive step was taken when the “Board of Conference of the W.M.U. of the Piedmont met and arranged for the annual meeting.”

The full story of progress made by the associations is thrilling. A few weak organizations, meeting out-of-doors or in dusty school rooms, or in the church for an hour graciously granted by the brethren, have grown into sixty-seven well organized bodies, having annual sessions with carefully prepared programs attended by hundreds. The meeting places are always in perfect order and are made beautiful with flowers.

Many of the larger associations are divided into districts, or groups, with capable leaders holding quarterly meetings.

### EXECUTIVE SECRETARIES TO 1943

This development is due in large measure, under divine guidance, to the executive secretaries, called corresponding secretaries until 1938 when the title was changed to keep in line with the Southern Union.

#### *Prior to 1911*

Mrs. W. N. Jones served first with the dual responsibilities of secretary and treasurer. In the very beginning she and Miss Heck realized that the associations must form the bulwark of the state work and labored diligently and systematically with these groups. Mrs. J. A. Briggs succeeded Mrs. Jones and continued to hold office for twelve years. Miss Heck announced Mrs. Briggs' resignation "with gratitude and regret . . . gratitude for her twelve years of untiring service, deep regret that she feels she can no longer fill this arduous office. . . . The societies have grown to look upon Mrs. Briggs not only as an untiring officer, but as a friend." The words, "not only an untiring officer, but a friend," aptly describe the feeling of the societies for each executive secretary.

In 1907, Mrs. Hight C. Moore was elected corresponding secretary, with a microscopic salary. She filled the position admirably for four years. She also edited the W.M.U. page in the *Recorder*. Miss Heck had carried this responsibility all the while. Mrs. Moore continued as editor until 1915, when the next corresponding secretary assumed this duty. In

1925, the by laws were amended making the secretary the editor of the W.M.U. page.

After Mrs. Moore's resignation, Miss Elizabeth Briggs, “ever new, more constantly needed and loved,” as Miss Heck commented, was elected secretary; but she served only one year, as the love for the young people tugged irresistibly at her heart. The following quotation from a letter she wrote for the *Recorder* after her election reveals the secret of her successful service through the channels of W.M.U. from early girlhood till her death in 1949.

We are working heart to heart for the greatest of all causes, the planting and cultivation of the love of God in the hearts of all men. Our faith in the worth of the work and in its final triumph permits no half-hearted or negligent performance of duty. In unity of purpose, in efforts of petition, in Christian love and association, urged on by the world's need of what we can give it, let us continue with gladness of heart our work for Him whom we love because of His unspeakable love for us.

### *Miss Blanche Barrus*

In 1911, Miss Blanche Barrus, “with the ink scarcely dried on her diploma from Meredith College,” as the state secretary of missions described her, was elected corresponding secretary. After five years of happy, successful service as secretary of the Union, she resigned to prepare herself for medical work as a physician in India, having felt definitely God's call to that country. As Southern Baptists had no mission work in India, she made application to the Northern Baptist Convention, and was appointed to a responsible position in a woman's medical college in India. She was

radiantly happy. She had graduated from the Woman's Medical College in Philadelphia, and lacked only a few weeks of completing her internship in a large hospital there, when she became seriously ill. An operation was attempted, but there was no hope of recovery. Back to her home in eastern North Carolina she came to await the end. After a long period of rest, she regained some strength; and although she knew the improvement was but temporary, she went back to Philadelphia, "for," she said, "I do not want to meet God with an unfinished task." God granted her strength, and the entire period of training was completed. Again she came to her loved ones, and with serene spirit and unfaltering trust she awaited the summons, "Child, come home." She died November 23, 1922.

In her last letter to a friend and co-worker she said, "I have never been conscious of such suffering. It seems a miracle that I still live. But it is all in our Father's hands, and I know it is for some good purpose. I do not fear death, but for the sake of my loved ones, I wish it could be over quickly." Then with her characteristic unselfishness she added: "But I did not mean to write so much about myself. You must forgive me."

Dr. Livingston Johnson said:

That God should call her away just when she was prepared for what promised to be a very useful work in an important field is one of the mysterious Providences which we may never understand in this life. But as God blessed David because he purposed in his heart to build a house unto the Lord, so we are sure He will reward Dr. Barrus for the purpose she had formed to serve Him, just as if she had spent many years on the Mission field.



One who knew her from childhood paid her the following tribute:

She was beautiful, without vanity; learned, without conceit; cultured, without pride; and a Christian in the fulness of faith and love. . . . As she looked into the busy world, she saw not what her wonderful talents would bring her, but how much of self she could give.

At the annual meeting in 1925, in Winston-Salem, Mrs. J. J. Roddick, veteran associational superintendent and trustee of the Baptist Hospital, proposed that in memory of the beloved young physician the Union lead in building the Nurses' Home at the Baptist Hospital. This idea was readily accepted, and the sum of \$20,500 was given through the Heck Memorial Offering and through W.M.U. contributions on Mothers' Day. In recognition of these gifts, the Convention granted the Union the privilege of naming the building. The "Blanche Barrus Nurses' Home" was dedicated March 9, 1928. Dr. R. T. Vann, president of Meredith College, close personal friend of Dr. Barrus, made the dedicatory prayer. In 1943, at the suggestion of Mrs. Roddick, an oil portrait of Dr. Barrus was presented by the Union to the Nurses' Home.

Mrs. Roddick gave herself unsparingly to the Lord's work, being active in her own church, and for twenty-five years superintendent of the Pilot Mountain Association. Her service as trustee of the Baptist Hospital was perhaps her outstanding contribution to the Baptist denomination in North Carolina. For many years after the hospital was established, Mrs. Roddick presented its needs to the Union at each annual session. She once wrote in the *Recorder* a sentence that gave a



clue to the effectiveness of her service: "I have a deep conviction that our trouble lies in not being willing to undertake greater things for the Master, and leave the results with Him."

### *Miss Bertha Carroll*

It was just as Mrs. Jones was beginning her presidency in 1916 that Blanche Barrus resigned as corresponding secretary. Bertha Carroll, also a Meredith graduate, was elected. During her term of efficient service, the 75 Million Campaign was launched. Miss Carroll worked valiantly side by side with Mrs. Jones in leading the North Carolina Union to victorious accomplishments. Miss Carroll with keen, well-trained mind, and a contagious bouyancy of spirit was a great force throughout the state in constructive development of the Union's aims. She resigned in 1921 to re-enter the teaching profession. She is now Mrs. J. E. Hoyle of Winterville.

### *Mrs. W. H. Reddish*

Mrs. W. H. Reddish succeeded Miss Carroll. In less than a year, having scarcely gotten oriented into the position, an automobile accident caused such impairment of her health that she was unable to continue as secretary. Already she had made many friends, who found her a woman of "far seeing vision, wise planning and consecrated devotion to duty."

### *Miss Mary Warren*

In May, 1922, Miss Mary Warren took up the duties of corresponding secretary. She was educated at Meredith College and graduated from the W.M.U. Training School. She made an outstanding contribution to the Union in magnifying mission study, which she

put "on the map," but she never neglected other phases of the Union's many-sided program. Her service as secretary was interrupted by Dr. Herman T. Stevens to whom she was married on December 29, 1925. She continued to serve on a part-time basis until March 1926 when Mrs. Edna R. Harris became secretary.

*Mrs. Edna R. Harris*

Mrs. Harris, a graduate of Limestone College, in South Carolina, came with rich experience as teacher, homemaker, mother, W.M.U. worker in local societies and associations in South Carolina and in North Carolina. A woman of firm convictions, with more than usual missionary zeal, one who loved her Lord, she was well qualified for the task. Mrs. Jones thus characterized Mrs. Harris:

Mrs. Harris . . . has brought to the work unusual qualifications and ability. Her love of people and her untiring energy as she has traveled from one section of the State to another have brought large returns in awakened interest and enthusiasm. The field work of the Union has greatly developed through her service; as many as forty-five or fifty Association meetings have been attended by her in one year.

Mrs. Harris was scheduled to leave on Sunday night, May 7, 1939, for the Southern Baptist Convention in Oklahoma City. She was rejoicing in the reports of Golden Jubilee victories she was to carry from her state—victories which she had a large share in winning.

Mrs. Harris had been ill for several months, but had seemingly regained a reasonable degree of strength. On Saturday, May 6, she was busy in the office until late afternoon. She left everything in perfect order for

her absence. In the evening, after only a brief illness, God bade her lay down her burdens and enter into the rest prepared for His children. One year after Mrs. Harris' death, Mary Currin, young people's secretary, wrote beautifully of the friend and co-worker to whom she was devoted:

Her unswerving loyalty to Christ, her aggressive, intelligent interest in Missions around the world, her yearning for the unsaved in home community and to the uttermost parts, her loving sacrificial service, her genuine love for individuals, of every age and condition—all these made her a leader. She loved every phase of our great W.M.U. work. Especially did she believe that our W.M.U. Training School was a powerful instrument in God's hand for carrying out the Great Commission. Thus, we believe it was Divinely planned that the North Carolina Woman's Missionary Union, in Wilmington, March, 1940, adopted the following resolution: "That we establish a scholarship at the W.M.U. Training School as a memorial to Mrs. Edna R. Harris, this scholarship to be awarded to students of outstanding scholarship, ability, and Christian character." This living, perpetual memorial she would have, rather than a building of brick or stone.

### *Mrs. W. D. Briggs*

Mrs. W. D. Briggs, who was Helen Moring, had entered the Baptist Female University as soon as its doors were opened, and was the first Raleigh girl to graduate. She had acted as executive secretary during a period of several months while Mrs. Harris was on leave of absence because of illness. It was natural, then, that Mrs. Briggs take up the work after Mrs. Harris' death. She is a deeply consecrated woman, an earnest student of God's Word. She fulfilled duties of the office faithfully and serenely, always realizing the divine guidance of God. Mrs. Briggs made a valuable

contribution to the Union during the last year she was in office by having prepared and published a Guide Book for Associational and Divisional Officers and Chairmen. This proved of great value, especially to those newly elected. Each year the Guide Book has been published. In 1948 the emphasis was changed to give aid to local organizations. This Guide Book is proving to be a perfect complement for the Year Book published by the Southern Union.

### DEVELOPMENT OF DIVISIONS

Mrs. Briggs ably assisted Mrs. Turner, the president, when the associations were grouped into ten instead of five divisions. The change, which was effected smoothly, has been of inestimable worth in the development of the work.

The origin and development of the divisions is a fine illustration of the fact that the plans of the Union have grown according to the needs and have not been made arbitrarily.

Early in Miss Heck's administration there was felt a need for some means of helping the leaders of local societies to understand more fully the work of the Union. There was an additional need to promote mission study. So the state was divided into five districts for the purpose of holding institutes. These districts were called "Institute Divisions," later "Missionary Conference Divisions," and promotion of mission study was emphasized.

"The Institute," said Miss Heck, "is primarily a Conference on Methods, educational in character, and every phase of missionary work in the church will be covered."

At the memorable annual meeting in Oxford in 1910, a vice-president was named for each division. These vice-presidents of the "Missionary Conference Divisions" first to be appointed were:

Asheville: Mrs. W. H. Woodall  
Charlotte: Mrs. W. H. Reddish  
Greensboro: Mrs. J. J. Roddick  
Elizabeth City: Mrs. John Freeman  
Wilmington: Mrs. C. W. Carter

In 1911, annual meetings were planned for each division. The state president, corresponding secretary, and Y.W.A. secretary planned to attend each conference. Music would be furnished by a conference choir. Prayer was emphasized as a means of helping; special prayer services were to held in preparation for conference meetings.

No representatives of the Central Committee were able to be present at the Asheville Conference, and their hearts were cheered when they received the following night letter from Asheville, dated June 28, 1911.

"103 Psalm. 75 delegates. 20 churches. 5 [associational] vice-presidents. Permanent organization. Plans for enlargement. Rejoice with us.

Mrs. W. H. Woodall"

November 7-9 of the same year the Greensboro Division Institute was held in Sanford. Dr. Livingston Johnson, Miss Heck, Miss Elizabeth Briggs, Miss Blanche Barrus were the speakers. Forty delegates and visitors registered.

In the Wilmington Conference the Standard of Excellence was emphasized.

Miss Barrus reported: “As an outgrowth of the Institute work a number of Societies have reported an increase in membership and in interest in mission literature.”

In the minutes of the 1914 annual meeting the five divisional vice-presidents are listed as vice-presidents of the Union, and the “Associational Vice-Presidents” became “Associational Superintendents.”

The divisional meetings grew in usefulness, in interest, in numbers, in attendance. In 1939 there came into the heart of Mrs. Turner a conviction that as the State Convention had already divided the associations into ten districts, the W.M.U. would do well to follow this plan, and a motion to this effect was passed March 7, 1939, at the meeting in Asheville. The Executive Committee suggested names for the superintendents of the ten divisions; these were elected at conferences called in January, 1940. One or more state officers attended each of these conferences; in each, enthusiasm was felt.

The following were the superintendents:

Elizabeth City: Mrs. A. D. Ward.

Rocky Mount: Mrs. E. B. Beasley.

Wilmington: Miss Macy Cox.

Raleigh: Mrs. W. R. Stone.

Hickory: Mrs. R. K. Redwine.

Greensboro: Mrs. B. K. Mason.

Charlotte: Mrs. Mott P. Blair.

Wilkesboro: Mrs. Earl C. James.

Asheville: Mrs. J. R. Morgan.

Bryson City: Mrs. Sam Gibson.



At the annual meeting in Wilmington in March, 1940, as the superintendents were presented, each held a sectional map showing the associations of her division, thus forming a beautiful, complete map of the state. A member of the W.M.S. of the First Church, Greensboro, made the sectional map at Mrs. Turner's suggestion. Since the doubling of their number, the development of the divisions has been remarkable. The divisional meetings sometimes resemble state meetings and the problem of entertainment for even one day is serious. Not only is the annual meeting of each division a day of inspiration, but throughout the year divisional officers and chairmen are busy and are of great help to the associational leaders.

#### OTHER EXECUTIVE SECRETARIES

In 1943, a year after Mrs. Farmer was elected president, a death in the family of Mrs. Briggs necessitated her resignation.

##### *Miss Mary Currin*

Miss Mary Currin had been young people's secretary since 1935. It was fitting that she be chosen as Mrs. Briggs' successor. The work moved on smoothly. The leadership training which had been begun many years earlier took on new life as Miss Currin planned for divisional and associational conferences, helping the leaders to feel real responsibility and to understand how best to discharge this responsibility.

Miss Currin's abounding enthusiasm, her joy in the Lord, made her service as executive secretary happy and efficient. She majored in field work, and everywhere she went she made warm friends, and was a welcomed guest in hundreds of homes. Both as young people's





MRS. FOY J. FARMER  
President 1942-1945, 1946-1951



secretary and executive secretary she won the confidence of the pastors of the state, winning them to sympathetic and hearty co-operation in the work that she loved. The marked successes of the Centennial Year were due almost entirely to her wise planning and untiring efforts towards reaching the high goals during the last months in which she served. With great regret, the Union accepted her resignation in March, 1945; in May she was married to Mr. Walter Lee Robertson and went to live in Texas.

Until Miss Currin's successor could be found, Mrs. Farmer acted as executive secretary; Mrs. Turner, as president.

### *Miss Ruth Provence*

In September, 1946, Miss Ruth Provence came as executive secretary. For ten years she had served with marked success as W.M.U. young people's secretary in South Carolina. She was born in Shanghai, China, where her parents were missionaries for one term of service. A graduate of Greenville Woman's College, with an M.A. in Latin from Peabody College and M.R.E. from the W.M.U. Training School, Miss Provence had taught in a mountain school in Georgia, and had been Baptist student secretary in Bethel Woman's College before going to South Carolina as young people's secretary.

With rich background of heritage, training, and experience, with keen mind and winsome personality, deeply consecrated, Miss Provence is leading the North Carolina W.M.U. into broader activities in all phases of its program.

Associational and divisional leaders find her a wise counselor; officers of the smallest local society sense

her keen interest in their undertakings. She is making valuable contribution to the Southern Union, being often appointed chairman of important committees.

### BUSINESS WOMAN'S CIRCLES AND FEDERATIONS

The importance of enlisting women who in ever-increasing numbers are engaged in gainful occupations had been stressed in Southern W.M.U. meetings for a long time; sporadic efforts to organize Business Woman's Circles had been made in North Carolina. To encourage these groups of wide awake business women, the Raleigh office sent to them quarterly a mimeographed sheet called "The B-Line."

Mrs. J. Ben Eller, state stewardship chairman, tells of the organization of the first Business Women's Federation in North Carolina.

It was in 1944, while I was superintendent of the Piedmont Association that the call came from the Southern Union to come or send representatives of B.W.C.'s to a conference in Ridgecrest. My association had been A-1 the first year and the officers were eager to keep up our Standard of Efficiency and were alert to accept new projects to make our work more effective. So we accepted the call of W.M.U. as a challenge. So I went and the association paid the expenses of Nell Archison (now Mrs. Ike Fesmire) from my church as our representative and prospective leader of the Business Women's Federation.

The Conference was a great success so far as we were concerned. Nell and I came home feeling we should "strike while the iron is hot." Together we planned and publicized. The association met the initial expense. Nell was chosen president and she made a good executive officer. We had not planned to be the first in N. C. but just stepped into the opportunity by following the Lord's leading.

In a short time, under the leadership of Mrs. David Bobbitt, the Gaston County Federation came into

existence. Miss Currin encouraged these Federations, and urged other scattered circles to unite for greater service. A boost was given this important enterprise when Miss Mary Christian, Southwide Chairman of Business Woman's Circles and author of the Guide for Business Woman's Circles (now Book Consultant of the Sunday School Board, Southern Baptist Convention), visited the state in 1945, but the progress was slow.

Miss Provence, with enthusiasm that would not be dampened, with persistence and tact, undertook to enlist further the Baptist business women of the state in using their splendid abilities in the most important business in the world. Many new circles have been organized and fourteen Federations are functioning. They are as follows: Buncombe Association, Bryson City Division, Gaston Association, Greensboro, King's Mountain Association, Mecklenburg Association, Montgomery Association, Pasquotank County, Pilot Mountain Association, Raleigh Association, Roanoke Association, Sandy Creek Association, South Fork Association, and Yates Association. In March, 1950, at Meredith College, was organized the State Federation of Baptist Business Women. The number present was limited only by the space in the huge dining hall, and enthusiasm ran high. Mrs. Virginia Simmons, of Charlotte, was elected state chairman; with contagious spirit she made the Union delightfully conscious of business women's power.

In Charlotte, in 1951, more than five hundred gathered for the annual banquet held in conjunction with the annual meeting of the W.M.U. Mrs. Simmons resigned as chairman and Mrs. Hugh (Elizabeth Nanney) Page, of Greensboro, was elected her suc-

cessor. Mrs. Page is a graduate of Meredith College, a teacher in the public schools of Greensboro. She is leading the State Federation in splendid fashion. The Federation publishes a quarterly bulletin and promotes two week-end camps in summer.

### FIELD REPRESENTATIVES

In strengthening the associations and divisions, in organizing new societies and leading those organized into wider and more efficient service, the executive secretaries have been greatly aided by field workers. The earliest mention seems to be in 1900 when "six ladies volunteered for an Organizers' Corps, promising to endeavor to organize six societies each during the coming year."

In 1905 Mrs. C. M. V. Follett, of Durham, was made "General Organizer"—sometimes referred to as "Traveling Organizer,"—with her expenses and a very small salary. She was an effective worker, for letters in the *Recorder* from superintendents in whose associations she had spent some time invariably praised the "fine results of Mrs. Follett's sojourn in our midst." The first year she reported ninety-three societies organized; the next, nearly two hundred.

In October, 1906, Mrs. Follett resigned to become superintendent of the "Baptist Missionary Training School and Home" in Louisville, Kentucky. No successor to Mrs. Follett was appointed, but it was not until 1915 that "Traveling Organizer" was omitted from the constitution.

In 1907, the associational vice-presidents were each requested "to organize five societies and to enlist one or more ladies in their association to visit and increase the work."



Then followed a period of years in which young women from colleges and the Training School were employed for summer field work. In 1910, Misses Miriam Schell and Minnie Middleton visited many associations. In 1912, Miss Roberta Pearle Johnson, missionary volunteer for China, accomplished great good in six weeks. Miss Sue Kelly worked for six weeks in 1913 on the Flat River organizing twenty new societies. Among other summer workers were Mrs. K. D. Stukenbroke; Misses Ozelle Gardner, Bettie Tunstall, Lois Miller, Cora Lee Cannon, Della Huggins, Frances King Turner, Pauline Perry, Mary Anne Peebles, Ione Kemp Knight, Laura Frances Snow, Hilda Mayo, and Mrs. A. W. Fleischmann; Mr. David Byrd, Mr. B. W. Jackson, Mr. Dwight Wilhelm, and Mr. Guilford Daugherty worked with Royal Ambassadors.

The General Board of the Baptist State Convention realizing the effectiveness of even part-time field work, agreed to pay the salary and expenses of a full-time field representative. Miss Gertrude Matteson, Miss Myrtle Zentmeyer, Miss Ruth Keller, and Miss Kathryn Abee, all capable young women who were Training School graduates, served in succession for a brief period each. In 1945, Mrs. John Wacaster, of Cherryville, for twenty-five years superintendent of the King's Mountain Association and for a short time superintendent of the Hickory Division, accepted the position of field representative. With her thorough knowledge of W.M.U. methods, her keen sense of humor, her love for her Lord and for people, she has done, and is doing, a splendid work.

The responsibilities increased so rapidly that a second full-time representative was needed, and Miss



Laura Frances Snow, a Meredith graduate, fresh from the Training School, came in June, 1948. Already having had experience in summer work, she lost no time in plunging into active service; and soon she had endeared herself to the whole state. But Tennessee wooed and won her for young people's secretary; and in September, 1950, she began work in that state.

There was no break in the North Carolina work, however, for Miss Marie Epley, of Gaffney, South Carolina, came just as Miss Snow left. Miss Epley is a North Carolinian by birth. She is a graduate of Mars Hill College, Appalachian Teachers' College, and of the W.M.U. Training School. With fine experience as a public school teacher and as a W.M.U. worker in her father's church, with a winsome personality and an eagerness to be of service, she has already proved herself an ideal field representative.

### CONFERENCES

Conferences have always been important in the development of the Union. The first mention of a *Conference on Methods* is found in the account of the annual meeting in Charlotte, in 1903. In this conference, which formed part of the annual meeting, many papers were read:

How Our Associational Meeting Became a Success. (3 papers)

How a Missionary Revival Came to our Church. (3 papers)

How we Made a Success of a Society in a Small Church.

How we Gained Young Women for Missions. (3 papers)

How Our Reading Circle Succeeded. (2 papers)

Some Successes with Children's Work.

On April 20, 1904, there appeared on the Woman's Page of the *Recorder* a long discussion of “Duties of Officers and Members of W.M.S.,” adapted from the literature of another denomination.

At the meeting in 1904 in Elizabeth City two sessions were devoted to an “Open Congress on Methods.” Subjects discussed were: Boxes for Frontier Missionaries; Mission Study for 1905, which was a study of Japan; Means for Securing Large Attendance; Successful Week of Prayer; Increasing Christmas Offering; Leading Members to Take Part in Devotional Exercises; Making a Sunbeam Society a Success; Interesting Girls in Missions.

In 1905, sectional conferences were held. Miss Elizabeth Briggs conducted one on Sunbeam Band work; Miss Margaret Shields on “Our Young Ladies' Work.”

On December 10, 1905, the associational vice-presidents and the Central Committee met in Raleigh and formulated “Working Plans of the Societies for 1906.” This outline was based on resolutions (Plan of Work) which had been adopted the week before at the annual meeting in Raleigh. This was evidently a forerunner of the present Executive Council meetings.

Beginning in 1906, the associational vice-presidents and the Central Committee met each successive year in a joint session prior to the opening of the annual meeting. This came to be known as the “Superintendents' Conference.”

## EXECUTIVE COUNCIL

In November, 1941, after the Executive Council had been authorized by the revised constitution, this body held its first meeting. Mrs. Turner and Miss

Currin planned wisely for it, and immediately good results were noted. Under Miss Provence's direction, the Council meetings, one each fall and one prior to the state meeting, have increased in interest and usefulness. As the leaders have more responsibility in making the plans, they feel more responsibility in putting the plans into effect. In 1950 the Executive Council was authorized to adopt the Union's plan of work.

### SUMMER CAMPS

Akin to this development is the growth of summer camping programs. The State Convention in 1905 and again in 1906 promoted a "midsummer meeting" in Jackson Springs; later a "Baptist Seaside Chautauqua" drew many to Wrightsville Beach. For five days the W.M.U. had an hour a day, with a program under Miss Briggs' direction. For a fee a young woman would look after the children. In 1917, in addition to the daily hour at Wrightsville under supervision of the Wilmington divisional vice-president, the North Carolina W.M.U. conducted a well-attended W.M.U. conference at Ridgecrest from July 9 to 13. Miss Briggs and Mrs. C. E. Mason were in charge. Bible study, mission study, methods conferences, song services, addresses, evening prayer services filled the hours of forenoon and evening. The afternoons were given to recreation.

There is quite a contrast between this hit and miss pattern of summer encampments and the present well developed camping program carried on in the two assembly grounds owned and operated by the Convention—Fruitland in the mountains and Caswell "down by the sounding sea." In the W.M.S. weeks

in these assemblies, in the young people's camps, the B.W.C. and Y.W.A. week ends, inspiration, information, recreation are so balanced that those who attend feel impelled to be more diligent as they "go . . . tell."

### OVERNIGHT LEADERSHIP INSTITUTES

In 1950 the executive secretary felt definitely led to recommend to the Executive Committee that an overnight leadership institute, designed to help officers and chairmen in the local societies, be held at Fruitland Institute in October. The Executive Committee heartily agreed, and despite seemingly insurmountable obstacles, the institute was held with about 350 women attending, all eager to learn; 250 others sent in reservation fees but could not be accommodated.

In 1951 two such institutes were held at Fruitland, one at Campbell College, with splendid attendance and enthusiastic co-operation.

### STANDARD OF EXCELLENCE

A "Standard of Excellence" recommended by the Southern Union was adopted in 1911. The first Standard, adapted from *Western Women in Eastern Lands*, had only eight points, but the requirements were high. An increase in membership of 25 per cent; in contributions, 16 per cent; one denominational magazine or the Calendar of Prayer in every home; an average attendance of two-thirds of the members present at the monthly meetings were among the requirements set down. Blackwell Memorial W.M.S., Elizabeth City, was the first society to report as A-1, being on the "List of Honor." The first full-graded A-1 unions

were Asheboro Street, Greensboro, in the Piedmont Association; Stoney Creek, in the Roanoke; Zoar, in the King's Mountain.

The next year, 1912, a Standard of Excellence for the associations was adopted; this has been an incentive to the carrying out of the well-rounded program planned by our wise leaders, guided by the Holy Spirit. This standard has been revised from time to time as the growth of the work has demanded.

The organizational framework of the associations and divisions has reached a high degree of efficiency. In the development of all the organization, local and state, the young people have had an important part, as the next chapter will show.

There is a beautiful unity in all the organizations; from the smallest circle of the W.M.S. through all the local organizations, the associations, the divisions, the state there is the same plan of work. Officers are the same; similar chairmen serve in the widening areas. The same terminology is used; this consistency makes for harmony and efficiency throughout the whole Union. Dr. Hight C. Moore once commented: "The W.M.U. is the superb organization of our sisterhood, compact without being centralized, efficient without being cumbersome."

But though the organization be ever so perfected, the working out of plans and programs ever so smooth, if the "Spirit of the Living Creature" be not in the wheels, then is their turning in vain. This truth the Union has always realized and has endeavored in all efforts to have the spirit which Dr. Moore described as he wrote concerning an annual meeting, "The dominant note was the sweet, sane, all-pervasive

spiritual note. . . . Surely these good women are like Mary of old, spending much time at the feet of the Master.”

Miss Heck pictured the “nobility” of the work for which the Union was organized:

If souls are immortal, while all beside perishes, then soul saving is the noblest work of the universe. I wish I might impress upon you the magnificent nobility of the work in which we as Missionary Societies are engaged.

And again:

Who does not know, who has not felt it easier to work for God than to keep ever near to Him, so close to His side that His voice shuts out the loudest worldly thunder? . . . Lord, take us and undertake for us. Luther, when overwhelmed with work, gave four hours a day to prayer because he said he dared not do his work with less. May this spirit take close hold of each of us. Grant, O Lord, that this work which we have undertaken for Thee *do not fail*. May we count nothing dear, may we throw ourselves into it never to give up. Teach us the blessed lesson of loving, serving, sacrificing for Thee.



## V

### “*Clasping Children’s Hands*”

A biographer of Carey said, “When William Carey’s grandmother drew him to her knees and told him of Jesus, though she knew it not, she was drawing the world to the feet of Christ.” As Luther Rice rode over the South, organizing children into Mite and Cent Societies, perhaps, like Carey’s grandmother, he little dreamed that he was linking the young people of the South to a future program of world missions.\*

The missionary interest created by Luther Rice was nurtured by the consecrated members of scattered missionary societies; the number of children’s organizations and the activity of the young members increased proportionately as the societies multiplied.

Deep interest in the young people was evidenced in the first annual meeting of North Carolina W.M.U.; and early in 1892 eight hundred letters were sent to Sunday school superintendents, urging the organization of “Sunday School Missionary Societies.” There were but few responses; however, some such societies were reported, and for several years emphasis was placed on Sunday school societies.

Looking toward the celebration in 1892 of the Centennial of the modern missionary movement, the Centennial Committee of the Southern Baptist Convention sent to the Woman’s Missionary Union a letter stating the conviction that for “training and organizing the youth of the land for missionary endeavor” the W.M.U. must be looked to, and expressing the belief that such service would be rendered.

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\*Cox, *Following in His Train*, p. 156.



The North Carolina Union, always ready to co-operate with the Southern Union, planned a program and sent Centennial literature “without stint” to the societies and to 441 churches. Good reports of the celebration appeared in the *Recorder*.

#### SUNBEAM BAND BEGINNINGS

In 1886, Mrs. Anna L. Elsom had in the Fairmont Baptist Church in Virginia a Sunday school class named “The Sunbeam Class.” The young pastor, Dr. George Braxton Taylor, was deeply interested in the children of his church, and wanted them truly to shine in all the world. He was led to start the Sunbeam Missionary Society, soon called Sunbeam Band. The movement spread rapidly; many Bands were organized. Dr. Taylor prepared the programs, signing himself “Cousin George.” The children were taught to bring at least one penny to each meeting, to pray for missions, to do kindly deeds at home and in school. The number of Bands increased so rapidly that Dr. Taylor found he could not give sufficient time to developing the work, and in 1896, the Sunbeam Bands were formally given into the hands of Woman’s Missionary Union.

At the annual meeting of 1897, Miss Heck said:

This necessitated little change in North Carolina’s plans, as Dr. Taylor’s work among the Sunbeams had, in this state, always been carried on by the Central Committee. The occasion was, however, seized again to urge on the W.M.S. the importance of organizing the children for Mission Study. All through the fall and summer a gratifying gain has been shown in this work. A number of Children’s Societies have been formed, while many others are thinking along this line. To such an extent has this work grown that your committee has thought it wise to add to its number

one who will act as Band Superintendent, taking in direct connection with the Committee the correspondence with the Societies [bands] already formed, and the encouragement of the formation of others, together with the editorship of the "Children's Corner" [soon called "Sunbeam Corner"], the new feature of our Missionary column in the *Recorder*. It is with great pleasure that I give you the name of our new Band Superintendent, Miss Lizzie Briggs, of Raleigh, whom, I trust, you will aid in every way in your power in her important work.

#### MISS ELIZABETH BRIGGS, BAND SUPERINTENDENT

Miss Lizzie Briggs was Miss Elizabeth Norwood Briggs, later Mrs. T. M. Pittman. Her name should be written large in the annals of North Carolina Woman's Missionary Union. With the exception of a few months when she served as corresponding secretary, she devoted her time, her wonderful talents, all her frail strength to young people. Having been trained in an ideal Christian home, beginning her service for W.M.U. helping Miss Heck and the Central Committee even when a very young girl, gentle in manner, with keen intellect and a delicate, contagious sense of humor, a lover of little children, Miss Briggs was ideally suited for just the position to which the Lord led her. She served as Band superintendent for many years, and as Margaret Fund chairman. She wrote much for state and southwide publications. With Miss Heck she outlined the plans for the organization of the Order of Royal Ambassadors.

The Band superintendent got off to a good start. July 1, 1897, the first "Children's Corner" appeared in the *Recorder*. On July 1, there was a letter of greeting from Miss Heck to the thirty-six bands:

Dear Children:

I believe that everyone of you will be glad that we are to have a Children’s Corner in our missionary column. You may turn to this page every week and feel sure there will be something here which is intended especially for you. If the big folks care to read the Corner too, all well and good; but they must read over your shoulders, for this part of the paper is *yours*. Of course, it will all be about missions, sometimes a story, sometimes scenes from mission lands, for we give this corner to you that you may learn more of missions and so love them more. I am glad to tell you that we have already a number of Children’s Missionary Societies in our State. If you have not one in your church, ask your Sunday school teacher right away if you may have one.

Your friend,  
Fannie Heck

The “Corner” was always interesting and must have been of untold help to the Sunbeam leaders. Outlines for programs for the monthly meetings were given; often stories and poems appropriate to the subject of the month were printed. Letters from missionaries appeared now and then; Mrs. Vallie Page Greene (Mrs. G. W. Greene) of Cary, North Carolina, and China, was a faithful correspondent. (The first record of the naming of a W.M.S. for a missionary is the Cary Society which became the Vallie Page Greene Society.)

In 1898, the Sunbeam recommendations at the annual meeting suggested *The Story of Yates the Missionary* by Dr. Charles E. Taylor (which had just been published) as a splendid source of stories for Sunbeams.

Even before the Band superintendent was appointed Sunbeams wrote to Miss Heck. The following letter

was published in the W.M.S. column in September, 1896, and entitled "From a Magnolia Sunbeam":

Dear Miss Heck,

I am a member of the Missionary Society. It meets every Friday evening at five o'clock. Some of the children bring pennies and some bring eggs.

Miss Hattie Cox, our teacher, is very kind in telling us about the poor heathen children across the seas. I am praying that our Missionary meeting will be a success and more will join us in the work.

Your little worker,  
Nettie Groves

In the *Recorder* and in the minutes of annual meetings of the early years, there is frequent mention of "Lady Managers" of the Sunbeam Bands. Apparently a lady manager had the same duties as the leader in these later years. Mrs. Cora Sorrell, of Leesville, is the first lady manager whose name appears in the records. Miss Briggs wrote for the "Corner" a long article entitled "Advice to Lady Managers."

#### SUNBEAM BAND ACTIVITIES

The giving of money to aid in spreading the gospel was stressed continuously. Some practical suggestions were given to help the children earn money. A recipe for candy to be sold sounds tempting; a nickle or a dime to be given each child as "talent money" brought fine results; the Sunday eggs or the eggs from a "Sunbeam hen" might be claimed. "But best of all," the article concluded, "is tithing."

The Sunbeams—and it must be remembered that Sunbeams had a wide range of age, for some older people remember being in the Sunbeam Band until well into their teens—were busy with "deeds of love and mercy;" with study; with Scripture memorization.

They learned to pray for missionaries; they had a part in all the offerings for state, home, and foreign missions. They were often assigned some special object to which they would give. Acting on a suggestion of Dr. Livingston Johnson, they helped build a church in Asheboro; gave \$500 toward the Kennedy Home Church and \$500 toward the “House of the Lord” in Wake Forest. The names of the Sunbeams who had contributed to the erection of the church building in Asheboro were put in a book, which was presented to the state secretary to be kept as a souvenir in the Baptist mission rooms.

This note was from the *Foreign Mission Journal* in 1903: “The North Carolina Sunbeams report \$977 as their contribution to the Christmas Offering for China. Good for the bright Sunbeams.” The bright Sunbeams not only gave liberally themselves, but inspired others to give as this paragraph testifies:

“Bye-the-by, speaking of the children, one Sunbeam Society interested the whole Church in the Week of Self-Denial. One offering was sent in this sentence: ‘I have denied myself this week of twenty-one cigars!’ ”

In 1900 the Sunbeams undertook to give money enough to support a missionary. Their goal was \$500; that year they gave \$525. The next year they took as their goal \$700; they reached \$820. Dr. C. A. Hayes, China, was for several years the North Carolina Sunbeam missionary.

In 1906, Miss Briggs wrote in the “Sunbeam Corner:”

Now about our money. We have been trying for two years to raise \$1,100. This year we gave \$1,102.54. It made us too happy to see these figures on Mrs. Jones’ report. This year we are going to try to raise \$1,400.

When I was first made Band Superintendent of North Carolina, one of the first letters I received was from a Sunbeam in Statesville who signed herself Maude Burke. [Her mother, Mrs. Harry Burke, was leader of the band.] Soon afterward she wrote me that she was going to the Baptist Female University, and I met her when she was in school in Raleigh. She was in the first\* class graduating from the University. Now she comes back to Raleigh to offer herself as a Foreign Missionary. Oh! Sunbeams, does it not make us glad and happy to know one who has been a Sunbeam is now going to shine for God in a heathen land. She is the first missionary from the Sunbeams [and from the Baptist Female University].

The Sunbeams were given the privilege of bearing, in 1908, North Carolina's part of the expense of the Margaret Home, provided it was not more than \$125.

#### MISS BRIGGS HONORED

In 1922, at the annual meeting in Charlotte, special recognition was given Miss Briggs on the twenty-fifth anniversary of her becoming Band superintendent. A Sunbeam presented her with twenty-five beautiful yellow roses; hidden among them was a W.M.U. pin, suitably engraved, from North Carolina Sunbeams and their leaders.

Two announcements were made: first, that a memorial in the Hall of Fame of the Church Building Fund of the Home Mission Board had been established in honor of Miss Briggs' anniversary; second, that when the Baptist Hospital should be completed the Sunbeams would fit up a Sunbeam nursery and call it the "Elizabeth N. Briggs Nursery." In the course of two years, the money needed was given by the Sunbeams.

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\*Maude Burke (Mrs. C. K. Dozier) graduated in 1903 in the second class. She and Mrs. W. D. Briggs were classmates.



The imagination is challenged by the thought of the Sunbeams who have been given a vision of world needs and of Kingdom service by consecrated lady managers and leaders from the time the first Band in North Carolina was organized in Wadesboro by Mrs. L. L. Henry, until the present, with nearly 1,000 Bands in 1950.

Dr. A. S. Gillespie, for many years missionary in China, Mrs. C. K. Dozier of Japan and Hawaii, and Naomi Schell, of blessed memory, are three foreign missionaries among the many who in a North Carolina Sunbeam Band felt the first leading to full-time Christian service.

#### YOUNG WOMAN’S AUXILIARY

There was a long skip between Sunbeam Bands, though some had members of sixteen years, and the Woman’s Missionary Societies. As early as 1895 the treasurer’s report showed contributions from “Y.L.S.”—Young Ladies’ Society. Durham, Greensboro, and Charlotte were among the earliest reporting groups of young women, not losing the fervor of enthusiasm of the Sunbeams, but feeling too young to join the W.M.S., who banded themselves together for study, prayer, and service. In the 1902 annual meeting in Durham, the organization of Young Ladies’ Missionary Circles was urged. In 1905 a motto was adopted for the Young Ladies’ work: “Arise quickly, for the Lord has promised great things.”

A committee was appointed in 1905 to consider plans for strengthening the Young Ladies’ Societies, with Miss Mary K. Applewhite, a teacher in the Greensboro schools, as chairman. Miss Applewhite, urging that every endeavor be put forth to organize



the young ladies of the churches into mission study classes, reported, in 1906, for the committee. Miss Applewhite, who had been elected a professor of education in the Baptist University for Women, was named leader for the Young Ladies' Societies.

When, in 1907, the Young Woman's Auxiliary was officially made a member of the Southern Union, North Carolina had a fine nucleus and a secretary, Miss Applewhite. Miss Briggs became "Junior Superintendent" until a full-time young people's secretary was elected.

In 1908, the Y.W.A. was given space in the *Recorder*. The "Y.W.A. Column" appeared at irregular intervals, usually with poetry, inspirational articles, and some practical suggestions. In 1908, the new daughter of the W.M.U. undertook a worthy project in addition to the regular offerings—the building of a church in Hyde County, a county of great "spiritual destitution," with but one Baptist pastor and no church building. They also gave \$500 toward the "House of the Lord" at Wake Forest. To the newly organized Y.W.A.'s was also given the privilege of contributing the \$250 asked of the North Carolina Union for the current support of the Training School in Louisville adopted in 1907 by the Southern Union.

In 1907, Miss Sophie S. Lanneau, of Wake Forest, went to China as the missionary of the North Carolina Y.W.A.'s. Miss Lanneau would have been the first graduate of the Baptist University for Women to go to a foreign field, had she not been too young; the Board was strict in applying the rule concerning the age for unmarried women. So she went to Porto Rico one year under the Northern Baptist Board. She has

served with distinction through these years in educational and evangelistic work in Soochow, China.

Her frequent letters to the North Carolina Y.W.A., published in their column were written in a delightfully informal style and gave the young women a clear conception of a new missionary's reactions to the country, the language, and the work. Without minimizing the difficulties, these letters made the missionary calling happy and greatly to be valued.

In 1910, Miss Applewhite was married to Mr. J. Yates Killian and removed to Newton. She served two years longer as Y.W.A. secretary, resigning to become superintendent of the South Fork W.M.U. Association. She died on January 12, 1923.

As a leader, her work was outstanding. Serving without remuneration, she was active in field work, reporting eighteen societies organized in one summer; in writing for the *Recorder* and in writing leaflets pertinent to the new phase of the work; in teaching mission study classes; in counseling and planning. "For all the duties entrusted to her," wrote one who worked closely with her, "she was a conscientious, careful worker. Her calm dignity and affectionate friendliness made her felt in any gathering."

Miss Ellen Graham succeeded Mrs. Killian, and she served two years. Mrs. J. W. Bunn was elected in 1914, but she resigned in 1915. Mrs. C. E. Mason of Charlotte was secretary for three years. All these brief-time workers gave fine service, and the Y.W.A.'s grew in numbers and efficiency each year.

Succeeding Mrs. Mason was Mrs. R. N. Simms, of Raleigh, who has been valuable to the Union as Y.W.A. secretary, Training School trustee, first vice-president, and, for an extended period, recording secretary. She

was elected Y.W.A. secretary in Edenton in 1919, and served until 1924, when through her far-sighted efforts the first salaried, full-time young people's secretary was elected.

In spite of frequent change of leadership, the Young Woman's Auxiliary has gone steadily forward. In 1937 there is the first report of City Y.W.A. Councils in Greensboro and Hickory; while Rowan and Haywood in the same year reported Associational Y.W.A. Councils. Beulah, South Fork, Stanly followed in 1938, and the number has gradually increased until in 1951 they number twenty-two. These organizations of neighboring Y.W.A.'s bring to young women opportunity for wholesome fun, happy fellowship and the privilege of hearing outstanding speakers.

Following quickly and closely the plans of Southern Union, Ann Hasseltine Y.W.A.'s (college) and Grace McBride Y.W.A.'s (hospital) were organized and are functioning.

Attendance at the Southwide Y.W.A. Camp at Ridgecrest has increased year by year; in 1951, 193 North Carolina Y.W.A. members enjoyed the privileges of the camp. The Union gives financial aid to make possible the attendance of the Ann Hasseltine and Grace McBride Y.W.A. presidents upon the southwide camp. The Union also provides funds for missionaries to be sent to various college campuses to conduct mission study classes.

North Carolina Y.W.A.'s loyally support their magazine, *The Window of Y.W.A.*, leading the South in number of subscriptions.

The 1950 report shows 660 organizations with 7,470 members—young women alert to their responsibility and to the glory of serving the Lord Christ.

## ROYAL AMBASSADORS

In 1901, a recommendation from the Central Committee to the societies read, “That each W.M.S. hold itself responsible and culpably neglectful if indifferent to the training of the children of the church for active and intelligent interest and participation in Mission work.” “Children” included boys as well as girls, and a committee on boys’ bands, with Mrs. C. D. Ray, of Oxford, as chairman, brought a lengthy and wise report, advocating the organization of boys’ bands. A few such bands were organized, and in 1907 five boys’ bands reported gifts to missions—Cherryville reported \$7.30; Durham First, \$25.00.

Miss Heck, as president of the Southern Union, realizing the potentialities in boys’ bands and receiving requests for such organizations from mothers and teachers, began definitely to plan for the boys. In July, 1907, in a meeting in Asheville, while she was listening to the singing of “The King’s Business,” the name “Royal Ambassadors” came to Miss Heck. The following October, at the semi-annual meeting of the Executive Committee of the Woman’s Missionary Union of the South, a Committee on “Work for Boys” was appointed with Miss Heck as chairman. Serving with Miss Heck was Miss Elizabeth Briggs. These two devoted friends and co-workers formulated the plans which together with a constitution they wrote were presented to the annual meeting in Hot Springs, Arkansas, in May, 1908. The recommendations and constitution were adopted, and the Order of Royal Ambassadors came into being.

“One of our North Carolina workers who was present became so interested in the organization that she cut short her trip and hurried home to Goldsboro to

organize the first Royal Ambassador chapter in the Southern Baptist Convention; the Carey Newton Chapter," wrote Miss Heck.

But even with this proud distinction, the Royal Ambassadors did not keep pace with the other organizations. There is a note in the minutes of the Executive Committee of the North Carolina Union of September 19, 1927, which explains clearly why the Royal Ambassadors lagged behind their sisters.

"A discussion arose as to the weakness of our Royal Ambassador work owing to the lack of leadership."

Steps towards supplying this lack of efficient leadership were taken when the associations and divisions were urged to elect R. A. counselors; when divisional conclaves were planned; and when, beginning in 1943, summer field workers for R.A.'s served for two months in the state, the Union having appropriated \$1,000 to further Royal Ambassador work. In 1944, a long step forward was taken when Mr. A. T. Greene, Jr., became Royal Ambassador secretary for North and South Carolina. This continued as a happy arrangement until South Carolina called him for his entire services at the close of 1945. This led North Carolina to take another forward move. On September 1, 1946, Mr. B. W. Jackson, graduate of Wake Forest and the Southern Seminary, who had been two summers in North Carolina as field worker, became full-time secretary of the Order of Royal Ambassadors of North Carolina. With a sincere love for boys and a deep sense of mission, he has devoted himself earnestly to the development of a quality of organizational life that is making a vital contribution in the missionary education of "tomorrow's men." Under his leadership,

the Royal Ambassadors have grown in number of organizations, in membership, in contributions, in study, in consecration of life.

In 1934 the North Carolina Royal Ambassadors adopted Dr. S. W. Vance, appointee for China, for their missionary. They paid his salary until he was forced to come back to America because of conditions in China.

In 1934 the first State R. A. Conclave was held at the First Baptist Church in Raleigh with 75 present. The number increased so rapidly that entertainment of the state conclave became a problem, and divisional conclaves were inaugurated. In 1939 Wilmington and Elizabeth City held the first of these divisional conclaves.

In 1937 the first State Royal Ambassador Camp was held at Meredith College; Dr. J. L. White, Jr., of Elizabeth City was the director. In 1949 under the leadership of Mr. Jackson, state camps for junior boys were begun.

At the close of 1950 there were 801 chapters reporting, with a membership of 7,354.

## GIRLS’ AUXILIARY

The younger members of Y.W.A. began early to feel that they were overshadowed by their older sisters. Sunbeams were reluctant to join groups of “grown up” young ladies. As a consequence, Junior Y.W.A.’s began to spring up.

In 1915, all the plans for the Girls’ Auxiliary which had been perfected by the Southern Union were adopted, and the Junior Y.W.A.’s became G.A.’s—members of the largest religious organizations for girls in the world. During the first statewide G.A. camp



held at Meredith College in 1930, the first North Carolina Girls' Auxiliary queens were crowned: Shirley Mae Stallings, Durham; Edna Stroud, Greenville; Mary Clair Stokes, Wilson; Katie Lee Stewart, Mebane; Mary Elizabeth Stanton, Red Springs.

Interest in the Forward Steps increased, and a host of girls have been crowned queen in camps and in local churches. At the close of 1950, 14,439 wide awake girls were learning to be true to the Star Ideals in 1,380 auxiliaries.

All plans of all the young people's organizations are co-ordinated with the plans of the mother organization, the W.M.S.

#### FULL-TIME YOUNG PEOPLE'S SECRETARIES

##### *Miss Dorothy Kellam*

In 1924 the Union felt that it was time to supply a full-time young people's secretary. Mrs. R. N. Simms, Y.W.A. Secretary, was chairman of a committee to seek the right young woman for this important place. The committee was led to recommend Miss Dorothy Kellam, of Georgia, a graduate of a Georgia college and the W.M.U. Training School. In her report at the annual meeting in 1924, Mrs. Simms said concerning the young people's secretary-elect: "As she comes with all her time and thoughts ready to be used for the good of our North Carolina young people, and with her heart, we are sure, burning with love for service and a desire to be used, we can look out into the future years and catch a great vision of what is to come."

Miss Kellam was accorded a hearty welcome; her first public appearance in Raleigh was on September



16, 1924, at a mass meeting at the Tabernacle Church. There was a varied program; the closing feature was a pageant, *The Radiant Life*, written by Miss Kellam and presented by the Y.W.A. of the church.

Under Miss Kellam’s leadership, the work of the young people’s organizations was greatly strengthened. In her first appearance in an annual session, she reported that nine associations—Beulah, Central, Gaston, Little River, Mecklenburg, Cabarrus, Pilot Mountain, Roanoke, Robeson, Tar River—had featured young people’s councils. She also mentioned that at the State Baptist Conference in Chapel Hill a Y.W.A. banquet was a special feature with about seventy-five present.

In 1925 the Stanly Association went on record as having the first training school for young people’s leaders.

Miss Kellam organized at the Baptist Hospital the first Grace McBride Y.W.A. in the state and reported the first mission study courses held at the colleges.

In her second report she emphasized Ann Hasseltine Y.W.A.’s, and gave a long list of these college organizations that were A-1.

### *Miss Alva Lawrence*

Miss Kellam served four years, and resigned to be married. She was succeeded by Miss Alva Lawrence, who was a graduate of Meredith College and the Training School. She taught at the Baptist Orphanage in Thomasville prior to coming in 1929 as young people’s secretary. She was well fitted for the work, coming from the famous Olive Chapel Church, reared in a Christian home by godly father and mother. Under her guidance the young people made splendid progress.

Miss Lawrence continued to promote the associational G.A. and R.A. camps, with major emphasis on mission study; she inaugurated the first state-directed G.A. camp and the first state R.A. conclave. She was especially interested in the Margaret Fund students in the state, and did a great deal for their happiness. She led all the organizations to deeper realization of the need for giving liberally that the gospel might be spread. She resigned because of her approaching marriage to Mr. Earl C. James, of Elkin. She is active in the Elkin church and in the association; she has served twice as superintendent of the Wilkesboro Division; and she was for a number of years vice-president of the State Union.

### *Miss Mary Currin*

Miss Mary Currin, also reared in a devoutly Christian home, a graduate of Meredith College and the Training School, was elected young people's secretary in 1935. She brought to the work an abounding enthusiasm and a love for people that quickly won for her a warm place in the hearts of young and old alike. She led in the establishment of the first State R. A. Camp in 1937; under her direction the G.A. camps continued to grow. In 1937 she reported thirty associational young people's rallies. With the emphasis she gave to these they continued to fill a great need in the development of the young people.

The Y.W.A. Councils first began to function while Miss Currin was young people's secretary.

### *Miss Kathryn Abee*

When Mrs. W. D. Briggs resigned as executive secretary, Miss Currin was chosen for that office, and

Miss Kathryn Abee, of Hickory, a graduate of Lenoir-Rhyne College and of the W.M.U. Training School, was elected young people's secretary. As field representative for a year, she had become familiar with the work; and there was scarcely a ripple as the new officers took over. Miss Abee rendered splendid service in strengthening the camping program. It was through her wise planning that the divisional junior camps were arranged.

While she was leading the young people, the first R.A. summer field workers—David Byrd in 1944, and Bill Jackson in 1945 and 1946—served in the state. One-day conclaves in thirty or more associations each summer had lasting results.

In her report in 1946, Miss Abee gave a splendid view of the many-sided work among young people:

I continually rejoice at the amazing network of volunteer leadership among our young people in North Carolina. The faithful, tireless work of local young people's counselors is unexcelled. Of increasing importance is the work of our associational and divisional young people's leaders and Royal Ambassador counselors. During 1945 we had countless associational and divisional young people's meetings,—one-day camps, retreats, conclaves, G. A. coronation ceremonies, R. A. recognition services, Focus Week meetings. Our Associational Y.W.A. Council work continues to grow. . . . A total of over 1,900 young people were reached in the state camps.

Miss Abee resigned in 1946 to marry Mr. A. T. Greene, Jr., and went to South Carolina as a pastor's wife. She and her husband, along with the many duties in their splendid church, find time to collaborate in writing Royal Ambassador programs and articles for *Ambassador Life*.

*Miss Hilda Mayo*

For nine months there was no young people's secretary. Miss Provence, newly elected executive secretary, and Mr. Jackson, just chosen as Royal Ambassador secretary, supervised the young people's activities until Miss Hilda Mayo, of Rocky Mount, had graduated from the Training School and came in May, 1947. Miss Mayo came with rich experience in a business office, as summer field worker for W.M.U., as Y.W.A. president at Mars Hill College in her second year there, and in various capacities in her local church.

Miss Mayo built wisely and well on the splendid foundations laid by her predecessors. She inaugurated the state camps for juniors, and the Y.W.A. week-end camps. She put splendid emphasis on improving the quality of the work done by G.A.'s in their Forward Steps. A happy enthusiasm balanced with dignity and poise, fitted her for leading young people into large places of joyous responsibility.\*

## HOUSE PARTIES AND CAMPS

The summer camping program for G.A.'s, R.A.'s and Y.W.A.'s has been of incalculable value in their missionary education.

In 1927, in her report to the annual meeting, Miss Kellam mentioned a "new venture—association camps for R.A.'s and G.A.'s which promise to become permanent in our State," and which have become permanent with excellent results. Mission study was the main emphasis in the early camps.

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\*The resignation of Miss Mayo as of December 31, 1951, was accepted with deep regret. The close of her term of service coincided with the final date of this historical sketch.



Home of State Offices of Woman's Missionary Union





The first state-directed G.A. house party was held at Meredith College in 1930 under Miss Alva Lawrence’s leadership. From year to year the number of girls attending increased. While Miss Currin was secretary, a house party was held in the west, first at Ridgecrest, then at Mars Hill when the facilities at Ridgecrest were no longer available for a state meeting.

Royal Ambassador camps were soon flourishing. The college campuses were first used as camping grounds, but this plan proved unsatisfactory. Boys’ camps grew problematic because of lack of adequate facilities.

Junior camps carefully planned by Miss Abee in the divisions helped in taking care of the numbers who clamored for admission. Not until the General Board purchased the two assembly grounds, however, could a camping program be developed in a satisfactory manner.

Under the leadership of Miss Mayo and Mr. Jackson, state and divisional G.A. and R.A. intermediate and junior camps and Y.W.A. week ends have given to hundreds of young men and women, boys and girls, the opportunity for wholesome recreation, Christian fellowship, mission study, Bible study, and the inspiration of hearing great missionaries and preachers. Under these influences, used by the Holy Spirit, many have been led to the Saviour; many have consecrated their lives to Kingdom service.

It would be hard to say too much in appreciation of the volunteer workers who have made these camps possible. They have willingly cooked or counselled, led in hikes or handicraft, taught missions or methods—whatever their hands and minds found to do, they



have done with all their might, proving to the young folk by precept and example that it is a joy to serve the Lord Christ.

### W.M.U. TRAINING SCHOOL

The W.M.U. Training School, located near the Southern Baptist Theological Seminary in Louisville, Kentucky, is an important asset in the missionary education of young women. A school in which young women could be fittingly trained for the Master's service was the dream of Miss Heck's heart. That her thoughts, hopes, and prayers were constantly for the establishment of the Training School, and for its enlargement and development after it was established is evident as her letters and addresses are read. In one annual address she urged:

"Give your very best effort to the Training School. It will take love and faith and courage if we do that for which we are hoping and planning."

She presided at the service when the school was formally opened October 3, 1907; and she closed the talk which she made that morning with these words: "Such as God calls we want. We have no room for others."

North Carolina W.M.U. has given "love and faith and courage" to the Training School and has responded generously to every call for financial support. From the state many young women whom God called have gone for training to the school and have found places of usefulness "both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." With few exceptions North Carolina's enrollment each year has been larger than that of any other state; the quality matches the number.

The Training School trustees have been women who spared neither time nor effort in fulfilling the exacting duties of the office.

Mrs. Hight C. Moore was the first trustee from North Carolina. Those who applied through her for admission to the school had to answer questions, quite in contrast to the complicated investigation of the present.

These are the questions:

1. Are you a member of a Baptist church? If so, send testimonial from your pastor.

2. Have you done any Christian work? If so, with what apparent success?

3. What is the condition of your health? Give physician’s opinion.

4. Are you courageous and hopeful?

5. Are you willing to give one hour per day to domestic occupation?

6. Can you pay \$3 per week toward your expenses? If so, send a guarantee that this will be promptly met.

7. Can you bring with you one pair blankets, one pair pillow cases, and six towels?

The following have served as trustees: Mrs. Hight C. Moore, Mrs. R. N. Simms, Mrs. Forrest Feezor, Mrs. R. K. Redwine, Mrs. David Boyd, Mrs. F. Orion Mixon. Dr. Mary Lynch Johnson, of Meredith College, is one of the three trustees at large.

When “House Beautiful” at 334 East Broadway was built, the lovely chapel, a memorial to Miss Heck, was given by the North Carolina Union. At the opening ceremony, Mrs. J. D. Boushall, Miss Heck’s sister, in fitting words presented to the school on behalf of her mother, a beautiful portrait of Miss Heck. The audience rose as Mrs. W. C. James, president of the

Southern Union, accepted the gift. At this opening service, Mrs. W. N. Jones represented the state presidents, speaking words of congratulation. The music was under the direction of Rose Goodwin, of Elizabeth City (now Mrs. Frank Pool, of South Carolina.)

When the present building was erected on Lexington Road, North Carolina honored Mrs. W. N. Jones by a gift sufficient to pay for the library; later, also in her honor, the library was furnished and a gift of books was made.

In the memorial fireplace in the living room, built of stones sent by the State Unions, North Carolina's stones are from the homes of Miss Heck, Dr. George W. Truett, and Dr. Matthew T. Yates.

#### MARGARET FUND

When the Margaret Home for missionaries' children was first discussed in the North Carolina committee in the spring of 1905, there was not much enthusiasm. However, as always, when the Southern Union set a policy, the North Carolina Union co-operated. Among the recommendations of the Central Committee in 1905 is this one: "Every Society and Band in the State will, at the meeting in September, take a free will offering for the Margaret Home." In 1914, the apportionment for the state was \$100; \$121.83 was given.

After the Margaret Home was sold in 1914, and the funds invested in the Margaret Fund, the North Carolina Union has been happy to have a large number of the missionary children in our colleges and has endeavored to be of all help possible to these students. Not only are Burney gifts, named for Mrs. Frank

Burney of Georgia, for sixteen years southwide Margaret Fund Chairman, sent three times a year according to the Southern Union plan; but a special birthday gift of money is sent in February to each Margaret Fund student in North Carolina colleges. At least three Margaret Fund students have had substantial aid in paying emergency hospital bills.

Four times the Elizabeth Lowndes Scholarship, granted each year in addition to the regular aid to the rising senior “who for the three preceding years in college is distinguished for scholarship, leadership, personality, and character,” has been awarded to students studying in North Carolina colleges—Archibald McMillan, Dorothy Green, John McMillan, and Campbell McMillan.

The North Carolina members of the Margaret Fund Committee (Southern Union) have been: Miss Dorothy Kellam, Miss Alva Lawrence, Mrs. J. Clyde Turner, Mrs. T. M. Pittman, and Mrs. L. R. Harrill.

“Clasping children’s hands,” the North Carolina Union has been aware of the responsibility to “plant the truth that ‘Christ came to save the world’ in the hearts of boys and girls” and has been mindful of the admonition to “lead the young women gently into places of joyous responsibility.”

## VI

### *“With Courage High”*

A consecrated young woman, a missionary to Japan, said to a Woman's Missionary Union group, "Aren't we lucky to be associated with interests as wide as the world is wide, as high as the heavens are high, as varied as the people of the earth!"

This "lucky" organization, the W.M.U., is furthering the world-wide interests by seizing power as high as the heavens are high in ministering to the varied people of the earth. The W.M.U. has patterned its activities according to five fundamentals: Prayer, Study, Community Missions, Stewardship of Possessions (Tithes and Offerings), and Missionary Education of Young People. The plans have developed gradually since 1886, when the Central Committee was organized, and are consistently adhered to through all the organizations, giving to them meaningful purpose.

Because Miss Heck was president of the North Carolina Union and the Southern Union simultaneously, "North Carolina was the laboratory in which she and the North Carolina women would try out experiments before she would recommend them to the Southwide organization."\* Thus the two organizations were closely connected in the development of the plans.

#### **"PRAY YE"**

The North Carolina Union was founded in prayer, and its whole life is permeated with prayer. In the addresses of the four presidents, in the reports of

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\*James: *Fannie E. S. Heck*, p. 95.

officers and chairmen, dependence upon prayer is emphasized.

For instance, Miss Heck, in one of her early addresses said:

I use no extravagant terms when I say that in the want of united fervent prayer lies the cause of poverty of every religious organization. On prayer depends all success that any God-commissioned work can hope for or should expect. Yet we fail to pray. God's gold mine of promises "if two of you shall agree on earth, they shall ask, it shall be done unto them of my Father which is in Heaven"—"Ye shall ask and it shall be done unto you" and a hundred more lie open before us but we seize not its precious wealth.

The Calendar of Prayer which has helped W.M.U. members "seize the precious wealth" of God's "gold mine of promises" was first introduced in the Southern Union in 1908. The forerunner of this Calendar was a "Missionary Calendar" used first in North Carolina. On December 12, 1902, in the Trinity Methodist Church in Durham, the Union was addressed by Dr. F. C. McConnell, Mr. Livingston Johnson, Mr. Carey Newton, Dr. T. E. Skinner, Dr. R. J. Willingham. (It is not to be thought strange that in the published comments on the meeting one delegate complained that the programs were too long!)

The minutes read thus:

At the close of these addresses, the Missionary Calendar of the Missionary Societies of North Carolina was presented to each one present; this Calendar bearing the motto for 1903—"All for God, Whose I am and Whom I serve;" the picture of Rev. William Carey Newton and wife; the study topics for the year; and the aim of the Societies for 1903—"To double the membership of the societies now organized; to add one hundred new Societies; to give 12,000 dollars for Foreign, Home, and State Missions."



North Carolina, therefore, gave the Calendar of Prayer to the Southern Union.

### SEASONS OF PRAYER

The Weeks of Prayer, promoted by the Southern Union and heartily participated in by the North Carolina Union, have been the means of deepening the spiritual life of the members as well as of bringing power to the mission fields.

An early discussion of the Week of Prayer for Foreign Missions has this true statement: "The observance of this Week of Prayer will bring the daily life of the missionary in China close to each one who hears it."

#### *Week of Prayer for Foreign Missions*

It was in 1888 that, inspired by a letter from Miss Lottie Moon, the Southern Union (not yet one year old) inaugurated the Christmas Offering for China. Although Miss Moon in her appeal for funds for sending two new missionaries to China "suggested that Southern Baptist women should institute a Week of Prayer and Offering" it was not until 1892 that the Week of Prayer was emphasized and material for a program prepared. The first week in January was the time designated, though if weather interfered in January, a later date could be set. In 1923, the time was changed to the first week in December in an effort to make the observance of the week of paramount importance in the celebration of the Saviour's birthday.

The first programs, all written by Miss Heck, were simple and suggestive, rather than presented in voluminous detail. The material was sent only to those ordering it from the state office. Those societies that

did order were listed one year in the *Recorder* as “Christmas Givers.”

The program material now for many years has been prepared by a committee appointed by the president of the Southern Union, and is long and detailed, giving valuable information and forming a background for earnest, intelligent prayer. This material is now sent to every organization on the state mailing list.

### *Week of Prayer for Home Missions*

In 1894 at a meeting in Dallas, Texas, the Southern Union went on record as favoring a “Week of Self-Denial” for increasing interest and gifts for all mission causes, but no time was fixed for the observance. A few months later Dr. Isaac T. Tichenor, the secretary of the Home Mission Board, came to Miss Annie Armstrong, secretary of the Southern Union, in behalf of the debt-laden Home Mission Board. Surely the women could find some way to help, Dr. Tichenor felt, and Miss Armstrong had the answer all ready—the Week of Self-Denial could be used for prayer and offering for Home Missions.

The first “Week of Self-Denial” was observed in 1895; Miss Armstrong’s report to the annual meeting in Washington, D. C., 1895, has this paragraph:

Upon the appeal of the Home Board for aid in raising its debt, whose continuance threatened the withdrawal of the already too few missionaries in its employ, W.M.U. gladly decided to suggest the utilization of the monied results of the Week of Self-Denial for that purpose. A circular from Dr. Tichenor containing the facts of the indebtedness, with two leaflets *Her Father’s House*, by Miss Fannie E. S. Heck, and *A Week with Willing Workers*, by Miss S. E. S. Shankland, in connection with an appeal from Woman’s Missionary Union, were published and

generally circulated by central committees through their Societies. . . . The leaflet, *Her Father's House*, has been instrumental in deepening interest in frontier missions as no other known single agency."

In a letter to a dear friend, dated February 6, 1895, Miss Heck wrote:

In the early days of the year I wrote, at the request of the Woman's Missionary Union, this little tract about Home Missions. The Board is in great need, our missionaries are suffering for food and clothing oft times and the second week in March we will be asked to observe a Week of Self-Denial that they may be clothed and fed. I am sorry the story is so sad; the saddest part of it is, that it is true.

The program material was ordered from the state office just as in the case of the Week of Prayer for Foreign Missions. From simple single sheets the programs have grown into booklets. Supplementing the programs, the Foreign and Home Boards furnish maps and pictorial helps; and since 1915, all the material is sent to all the organizations. The young people's organizations have suitable programs prepared by expert writers.

### *Season of Prayer for State Missions*

The observance of a Season of Prayer for State Missions was first recommended by the Southern Union in 1906, but Miss Heck had already fostered an interest in State Missions in North Carolina. In 1900 a well prepared program on State Missions was presented in the *Recorder*, and in an early address Miss Heck said: "Looking over our work, I fear we are prone to forget that it is threefold, and that State Missions demands our gifts as do Home and Foreign.

Plant a church in North Carolina and you open a fountain that shall soon send out springs of blessings to the ends of the earth.”

For several years in June, “Thanksgiving Day for State Missions” was observed with prayer and gifts. It was found that June was not a good month; consequently, in 1907, September 4 was set aside as State Mission Day. With the exception of one year when a day in October was set for prayer for State Missions, September has been State Mission Month in the North Carolina W.M.U. A week in September is designated as the “Season of Prayer for State Missions”; though the program material is prepared for only one special meeting.

### “WITH ALL THY MIND”

In April, 1900, Miss Heck attended the Ecumenical Conference in New York. While there she wrote to her mother:

The most practical, resultful meeting I have attended was a Woman’s Meeting on Literature. The wideness of thought and undertaking of the great Women’s Boards is an inspiration. You know I enjoy hearing that the leaders realize that the age of the tract as missionary pabulum has passed.

She then spoke of the proposal to have a national committee to prepare a uniform and broad course of mission study lasting seven years.

She called the attention of the Executive Committee of the Southern Union to the course of study recommended by the Ecumenical Congress, but it seemed impossible to have it adopted officially. However, the North Carolina Union adopted the regular course of

study in 1903, one year earlier than the Southern Union; and "our work is throbbing with new life." Even before this official step, the enthusiasm engendered in Miss Heck's mind in the New York meeting bore fruit in the state. In June, 1900, an article, "Emphasis on Missionary Reading," appeared in the *Recorder*.

In view of the motto of the Woman's Missionary Societies for the Year, "Forward in Faith, Knowledge, and Works," the Central Committee would urge the Societies to avail themselves of the following offer made by the Baptist Book Store of

#### Two Missionary Libraries.

As a mark of appreciation of the work the Societies are doing, and believing that reading the best books will greatly increase their present enthusiasm and liberality the books are priced to the Societies at wholesale prices.

The first library consisted of six books, all cloth bound, for \$5.35 plus 60c postage; the second, five books, all cloth bound but one, for \$2.00 and 40c postage.

The Societies began to respond to Miss Heck's fervor for missionary reading and her never ceasing emphasis on the study of God's Word. Mrs. W. E. Logan, of Asheville, writing Miss Heck of the plans for 1901, said:

Our plan is to select twelve books—six denominational, six missionary—one to be read each month and discussed at our regular meeting, certain of the ladies to be appointed to have charge of this part of the meeting. And then to encourage daily Bible reading, we are going to select certain portions of Scripture to be read during the months, each one to report on how many chapters read.

The first book officially recommended for study in North Carolina was *Rex Christus*, an outline study of

China. Each year the book recommended by the inter-denominational committee was studied until 1913 when Miss Heck's *In Royal Service* was the official text.

In 1903, a new feature was added to the annual meeting. “Samples of books for missionary study that may be obtained from the Baptist Book Store are on display.”

In January, 1906, a proposition to establish a permanent circulating library for the Central Committee was discussed; and the conclusion reached “that each member of the Committee contribute for the purchase of said library, which the first year is to circulate among the Committee, afterwards among the Associational Vice-President.” There is no record as to the success or failure of this lovely plan.

Dr. T. B. Ray, educational secretary of the Foreign Mission Board, who did much to promote mission study among Southern Baptists, taught a mission study class during the annual meeting in Wilmington in 1910. The class met from 8:45 until 9:30 Wednesday, Thursday, and Friday mornings. The text was *Southern Baptist Foreign Missions*. Two years later, at the annual meeting in Hendersonville, Mrs. C. E. Mason conducted a “Model Mission Study Class,” using Miss Heck's *In Royal Service*. There was a period set aside for this class during each morning session.

In 1918, at the meeting in Edenton, Mrs. J. A. Barker, of Virginia, presented the advantages of a full-time, salaried mission study superintendent. There was strong feeling on the part of some that North Carolina needed such a worker, and they wanted to elect one on the spot. Mrs. Jones, with her quick insight and firm decision, ruled this suggestion out of



order; the matter was referred to the Executive Committee with power to act. The result was that Miss Bertha Carroll, in addition to her duties as corresponding secretary, was named as mission study superintendent—an official recognition of the work she was already doing. The corresponding secretary continued to serve in this dual capacity until 1938. She would make two reports at each annual meeting—one as mission study superintendent, one as secretary.

After Mrs. Harris' death, the Committee feeling that the responsibility of mission study should be given to a volunteer worker elected Mrs. Foy J. Farmer as mission study chairman. Mrs. J. Clyde Turner succeeded Mrs. Farmer in 1943. Both Mrs. Farmer and Mrs. Turner endeavored to strengthen the relationship between associational and divisional chairmen and the state office, and to magnify the work of these chairmen. Quarterly reports, supplementing the annual reports, were suggested. Gradually the wisdom of these frequent reports was realized, and the plan was adopted by the other departments. Mrs. C. Gordon Maddrey was elected in 1945 and did constructive work that will have far-reaching results. Missionary Round Tables were made popular in the state by Mrs. Maddrey's enthusiasm.

In 1947, the State Nominating Committee offered a recommendation which the Convention unanimously passed; namely, that there be a five year term of office of all non-salaried officers and chairmen except Margaret Fund Chairman and Training School trustee. These two are elected by the Southern Union on recommendation of the State Union. Accordingly, in 1950, Mrs. Maddrey automatically went out of office. Mrs. W. B. Pittard, Jr., of missionary ancestry



MRS. C. GORDON MADDREY  
President 1951-



extending through several generations, author of many articles and books, was elected as chairman. She has rendered an excellent service, keeping our state in the front rank in mission study.

In ever increasing numbers women and young people are reading and studying books of missionary interest. The 1950 report tells that 7,686 classes were held; 60,212 members read one or more books.

Mrs. Cox wrote, and her words have proved true in this state:

“Mission knowledge has poured into Southern Baptist life a great sense of awareness of the world and a sense of stewardship in prayer, in money, and in life.”\*

#### “DEEDS OF LOVE AND MERCY”

It was in 1895 that Miss Heck made the first suggestion of the important part of the Union’s plan of work that is now called “Community Missions.”

She said in her annual address in Greensboro:

Bear with me while I call your attention to another form of Mission work. Having spoken of Foreign, Home, and State Missions, I would like to mention what I may call *Household Missions*—the work among the colored women in and around our own homes. Again and again the necessity of organized work by Christian women among these neighbors has been emphasized in the recommendations of the Home Mission Board to the Woman’s Missionary Union. For this last field each of us is a qualified worker, and I would urge you to lay before your Societies the practicability of undertaking some organized religious work for colored women. Mother’s meetings, sewing classes, Sunday School teachers’ classes are being conducted among them by some women of our Union, but these should be multiplied many fold.

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\*Cox, *Following in His Train*, p. 135.

In the meeting in 1896—the meeting in which only nine delegates registered, and which the Methodist and Presbyterian ladies attended in sympathy—Mrs. J. W. Carter, wife of the pastor of the First Baptist Church of Raleigh, spoke on “Missions to our Next Door Neighbors.” A discussion followed as to the advisability of urging upon the societies work among the destitute of our towns and cities and country neighborhoods. Some addition to the quarterly report, by which these efforts could be summarized, was suggested. Later, in the same meeting “Neighborhood Missions” was added to the Plan of Work.

In Oxford, in 1897, Miss Heck emphasized this addition to the plans which she described as “work among the sick, the poor, the ignorant, and the colored people around our homes.”

Miss Heck continued:

We felt that in our organization was latent power to do effectual work in self giving for the souls of others. As someone said in speaking of this work, “For years we have been clothing the bodies of the poor among us, now should we not endeavor to clothe their souls?” As was natural, perhaps, progress along this line came slowly, but I am happy to tell you progress has been made. The call to neighborhood mission work found response in many a heart, and some have worked their answer into deeds. . . . Friends, I believe most truly that here lies the choicest service we can render to our King, who values far more the gift of all we are than all we have. We need again and again to remind ourselves that Christ died for *souls*, not Chinese, or Mexicans, or dwellers in Brazil, but *souls* in whatever body or clime.”

In 1898 came a further development, a committee for directing neighborhood missions. “We further

urge that each Society appoint a committee to look up the poor and afflicted in the community, and to aid them spiritually and physically.”

“Personal Service” as a Department of Woman’s Missionary Union, S.B.C., was established in 1909. The next year, the North Carolina Union changed the term “Neighborhood Missions” to “Personal Service,” and Miss Heck used the descriptive phrase “Applied Benevolence.” Perhaps no subject was more discussed than personal service, and perhaps about no other subject were there more mistaken ideas. “Does this ‘count’ as personal service?” was a frequent question; and the “clatter of the cans” was very loud as “the milk of human kindness” was distributed.

Miss Heck endeavored to clarify the term soon after it was adopted:

Some of you will ask for a clearer definition of “Personal Service.” As used by our Union it means: organized Christian work for the uplift of your own community conditions conducted by the members of the Society, under its oversight, and reported to and through it. The usual forms of such work are Mothers’ Meetings, Mission Sunday Schools, sewing classes, and prayer meetings in remote and neglected neighborhoods and night schools.

Southern Baptist women are just awakening to their responsibility for doing undelegated Christian work in their own communities, for applying Christ first hand to our difficult social problems. But they are awakening. The Union is preparing helps for those who desire them, but outside help cannot avail. The preparation is of God; first to see, then to do.

But it seemed hard for all the members to grasp the real meaning of personal service; reporting and “counting” became of paramount importance. Trays of food, glasses of jelly, cards of sympathy piled up statistics



on report blanks, while witnessing for the Lord, the true purpose of "deeds of love and mercy," was often overlooked. In 1942, the Southern Executive Committee felt that a change was needed; perhaps a new name would prove an incentive to real "Personal Service." After long and prayerful discussion the name "Community Missions" was chosen, and a happy choice it has proved to be.

Mrs. J. J. Roddick, of Winston-Salem, was chairman of a committee that reported, briefly, on Personal Service in 1914; Mrs. W. A. Smith, of Charlotte, in 1915; there was no report in 1916; Mrs. W. J. Clifford reported in 1917; Miss Sallie McCracken, in 1918.

Mrs. Charles E. Brewer was chairman of the Personal Service Committee appointed in 1919, and seems to have been the first chairman to serve more than one year. In 1920, she made her first report. Mrs. T. W. O'Kelley and Mrs. J. D. Boushall were the others on her committee. The report was detailed and full of interest. One sentence was especially significant: "Many Societies testify to the helpfulness of personal service in increasing membership, in adding life to Societies, in deepening spirituality."

Mrs. Brewer resigned in 1921 to give more time to the W.M.S. of the First Church, Raleigh, of which she was president. She was succeeded by Mrs. Charles Maddry, whose husband was later the executive secretary of the Foreign Mission Board. Mrs. Maddry served effectively until 1928, making a valiant effort to indoctrinate the societies with the high ideals of real personal service. Her removal to another state necessitated her resignation.

Mrs. C. L. Greaves, wife of the pastor of the Tabernacle Church, Raleigh, was elected in 1928, and

served effectively for twelve years. She was succeeded by Mrs. Gordon Middleton, who was Celia Herring, of missionary parentage. She came into the office with a burning zeal for the salvation of souls, putting strong emphasis on personal witnessing by the spoken word. She resigned in 1945 because many and varied interests in other religious organizations demanded her time and strength.

Mrs. W. E. White, of Colerain, succeeded Mrs. Middleton and served with marked success. She stressed Community Missions Councils and under her leadership several were organized. She resigned after two years because of other pressing duties.

Mrs. D. H. Craver, of Boonville, now of Goldsboro, was elected in 1947. Mrs. Craver has led out in an exceptionally successful way because she herself is a true “community missionary.” Filled with missionary zeal, with a firm conviction that there is “no other name given among men whereby we must be saved,” she has exemplified in her daily living the principles and the practices which she teaches with effectiveness. She has given to the societies and to the young people’s organizations a consciousness of the depth of possibilities of community missions, and from time to time has offered practical suggestions that have had excellent results. Her leadership proved exceedingly valuable in the Simultaneous Evangelistic Crusade of 1951, and in stimulating follow-up efforts of churches and societies.

*Guide for Community Missions*, a text-book and manual published by the Southern Union, has been widely used in the state. Under the guidance of our consecrated chairman, the work of community mis-

sions has grown, not only in volume, but in deep spiritual reality.

### INTERRACIAL ACTIVITIES

Although some individuals and societies were active in carrying out Miss Heck's early suggestions regarding duty toward the colored neighbors, it was not until many years after her death that organized interracial activities were undertaken.

In 1938, as part of the Golden Jubilee celebration, the Woman's Missionary Union set aside a sum of money to be used by the states in interracial institutes. North Carolina's first institute was held at Shaw University (Baptist College for Negroes) in Raleigh in 1941. Mrs. J. Clyde Turner and Mrs. W. D. Briggs worked harmoniously with Mrs. Viola McMillan, Mrs. A. S. Filmore, and Miss Martha Brown, officers of the Woman's Convention (Negro) in making plans. Miss Kathleen Mallory and Miss Nannie Burroughs were the main speakers, and the whole day was pleasant and profitable.

The meeting the next year at Shaw University was one deeply spiritual. Mrs. Everett Gill, Sr., who was present at this meeting said she had never been more conscious of the presence of the Holy Spirit. "I did not think if it were a white woman or a colored woman speaking; I just knew it was a woman who loved her Lord."

For three years regional meetings were held. The attendance was good, and splendid results were realized. These meetings were held in Negro churches in Elizabeth City, Shelby, Wilmington, Rocky Mount, Washington, Durham, Hickory, with a meeting twice at Shaw University.

For two years the institutes were not held. From 1948 through 1951 meetings of three sessions each were planned by the president of the Union and executive secretary, and Mrs. Ellen S. Alston, who succeeded Mrs. Filmore as secretary of the Woman's Missionary Convention. Afternoon and morning sessions were devoted to study of organizations and methods; the evenings featured missionary addresses by Negro and white speakers.

One who has attended each institute wrote the following:

The spirit of all these meetings has been beautiful. We meet, not to discuss differences, nor to dwell on grievances, but to find out how we can be mutually helpful in better serving our Lord. The fellowship of the social hours has been delightful. We are grateful to the Southern Union for financial assistance; to all who have planned and carried out plans; most of all, to our Heavenly Father for His blessing and guidance.

In 1951, substantial financial assistance, in addition to other help, was given to the Woman's Missionary Convention for their first missionary camp for young people. Approximately one hundred and thirty teenagers, boys and girls, came to Shaw University for a week early in June, and happily participated in a program of missionary education, Bible study, and wholesome recreation.

Each year since 1942, the Union has presented a check for \$1,000.00 to the Woman's Missionary Convention to help maintain the Department of Missionary Education at Shaw University so that young Negro women may be prepared better to serve the Master among their own people. Several scholarships

for worthy young women studying in this department are given by individual societies and associations.

Inspired by Mrs. L. E. M. Freeman, who from 1944-1946 was State Chairman of Interracial Work, and who has been a courageous and wise leader, some local societies and associations have been active in phases of interracial work. For instance, in 1944, Raleigh Baptist women, white and negro, held a two session mission study class using *Lower Levels of Prayer*, by Stewart, as a text. Mrs. Foy J. Farmer and Mrs. Marcella Ford, head of the Department of Missionary Education at Shaw University, were the teachers. Similar classes have met in other cities. The Piedmont and Pilot Mountain Associations successfully pioneered in employing jointly with Woman's Missionary Convention Negro girls as summer field workers, and others have followed their example.

After Mrs. Freeman's resignation, the Chairman of Community Missions was charged with the responsibility of interracial activities.

#### "WITH THY SUBSTANCE"

In the beginning our woman's missionary work was largely a gathering of pennies and dimes. Many of our members paid only a small sum each month—dues, we called these small gifts. Then came the special offerings, each making its own appeal, and giving us the opportunity to make larger gifts. Gradually, as our interest increased because of increased knowledge, we began to give more liberally. Tithing was stressed, and many societies could claim a few tithers among their members.

Thus Mrs. Jones, in 1925, summarized the history of the giving of money by societies. The years since have shown an ever deepening appreciation of the

joy and privilege of being good stewards of the material blessings God bestows on His children.

Believing that the Biblical plan for financing the Lord's work is through tithes and offerings brought joyfully, the Union has had for one of the fundamentals the teaching and practice of stewardship of material possessions—of systematic and proportionate giving.

In 1933, in the midst of financial depression, in her annual address in Winston-Salem, Mrs. Jones said: “In a current issue of one of our denominational papers the statement is made that ‘only the women can raise money at this time’. The women are not ‘raising money’ but they are continuing to give systematically, as they have been trained.”

Although in 1921 a recommendation was adopted that “a stewardship chairman be appointed in each society, her duty being to secure as many tithers as possible, and to stress the stewardship of life as well as that of money,” it was not until 1930 that a state stewardship chairman was appointed. Mrs. J. G. Boomhour, wife of the dean of Meredith College, was the first state chairman. She did a splendid pioneer work in bringing to the Union the basic principles of stewardship and in helping the members realize the spiritual blessings that come through being found faithful as stewards.

Mrs. Charles E. Stephenson, graduate of Meredith College and the W.M.U. Training School, was elected in 1940 and built well on the firm foundations laid by Mrs. Boomhour. She magnified the work of the associational and local chairmen, having many personal contacts, as she went over the state in field work.

Mrs. Stephenson resigned to become educational director of the Tabernacle Church in Raleigh. Mrs.



M. A. Huggins, wife of the general secretary-treasurer of the Baptist State Convention, became chairman. She stressed the study of stewardship books, teaching many classes herself. She led the Union to co-operate with the Convention in launching in the churches stewardship emphasis weeks, and helped vitalize the Cooperative Program. She said frequently: "We give *through* the Cooperative Program *to* our Master *for* His Kingdom work."

One of her reports contains the following statement:

What a challenge is held out to us, praying and working that others may catch the vision of "dollars transmuted into preachers, teachers, evangelists, missionaries at home and abroad, trained Christian workers, good will centers, churches, schools, hospitals—all culminating in saved souls who will in turn give *their* dollars," thus ever widening the scope of missionary endeavor. . . . There has never been such a task matched by such a Master.

Mrs. J. Ben Eller, wife of a pastor, has been stewardship chairman since 1948. She is a product of the W.M.U. Training School and is giving to the position all the powers of her well trained mind and her wholly consecrated life. She has laid great stress on the tithe, inspiring high state goals, emphasizing the truth that the tithe is just the beginning of true stewardship.

Tithing has been stressed since the organization of the North Carolina Union. In 1909, at the meeting of the Woman's Missionary Union in Louisville, Kentucky, it was decided to ask the women of the South to observe a day of prayer and fasting "that the members of the Union, and the denomination as a whole, may practice the giving of at least one-tenth of their income to God's work." August 9 was the day set in

North Carolina for fasting and prayer. In the plan of work for 1911 was this recommendation: “That tithing be made a live issue in our meetings to the end that our women realize the privilege and joy of giving.”

The continued emphasis on tithing has borne fruit; as is evident when the report of “few tithers in many of our societies” mentioned by Mrs. Jones is contrasted with the 1950 record of 32,039 tithers among 5,498 organizations.

### COOPERATIVE PROGRAM

The plan of giving is simple and has developed as needs arose. In the early years, foreign, home, and state missions were the three objects for which money was given. All the money was turned over to the Boards, to be used at their discretion. Since the Cooperative Program was adopted, the Union has concurred in the plan, and loyally emphasized it in conferences and in literature.

The first Standard of Excellence adopted required a twenty-five per cent increase in all mission gifts of the society; later this was lowered to ten per cent. Still later, a five per cent increase in gifts through the Cooperative Program enabled the society to “make” this point on the Standard; this was soon increased to ten per cent with the addition of the words “seventy-five per cent of the membership contributing through the Cooperative Program.”

In 1951, in accordance with a change made by the Southern Union, the point on the Standard of Excellence concerning gifts reads simply: “Seventy-five per cent of the members contributing regularly through the Cooperative Program.” These contributions are

usually made through the church offerings. No longer is a report of Cooperative Program gifts made to the state W.M.U. treasurer.

### SPECIAL OFFERINGS

Along with the emphasis on prayer and program in the Weeks of Prayer for foreign, home, and state missions, the bringing of a special love offering, over and above regular contributions, has been stressed. In this way, W.M.U. members have been enabled to go around the world with their money and their prayers.

#### *Lottie Moon Christmas Offering*

In 1888, when the appeal came to the newly organized Southern Union from Miss Lottie Moon for a Christmas offering to send two new missionaries to Pingtu, China, the North Carolina Union responded with a fine gift of \$256.28. (This offering is especially significant since the North Carolina Union was, at the time, not a member of the Southern Union.) The total offering from the South that year was \$3,000.00, enough to send three missionaries instead of two. One of these was a North Carolinian, Miss Fannie Knight, of the Eureka Church in the Chowan Association.

Year by year, the gifts to the Christmas offering have grown. Each year sees truly sacrificial giving by many women. For example, in 1896, Miss Heck reported one society president's comment: " 'When the time for the Christmas Offering came I had nothing I felt I could offer. I had given all I could before. I had money I had saved to have my smokey chimneys fixed. I gave that, and am still sitting in smoke.' "

In 1940, at the time of the Christmas Offering, a letter in a cheap envelope, worn at the edges, came to the W.M.U. Office. Opening it, the secretary found ten \$10 bills with a brief note, written on a sheet from a school tablet, signed simply “A Tither.”

For the first four years, the offering went in entirety to China. In 1892, doubtless because of Miss Moon’s deep interest in the little Japan mission, part of the offering went to Japan. In 1894, twenty-one societies in North Carolina responded to an appeal for funds through the Christmas offering to send one missionary to Japan.

In 1909, the Y.W.A. designated their Christmas Offering for Japan. They had special envelopes, designed by Ruth Ivey, a Y.W.A. of Raleigh, North Carolina (now Mrs. M. L. Davis of Beaufort, N. C.) The envelopes showed a Japanese girl in a lovely kimono with her arms outstretched in pleading. The same year the Royal Ambassadors and the Sunbeams of the South gave their Christmas Offering for Africa.

Gradually, the offering originally for China alone came to be a birthday gift to the Saviour for telling the story of His love throughout the world—the Christmas Offering for worldwide missions. After Miss Moon’s death, the offering was named the Lottie Moon Christmas Offering in memory of this pioneer whose letter inspired the first offering.

In 1950, \$2,110,109.07 was given through this offering; North Carolina’s gift was \$181,332.32.

### *Annie Armstrong Offering*

In 1895, during the first Week of Self-Denial for Home Missions, North Carolina gave \$79.28 of the

more than \$5,000 given by the missionary societies of the South.

After a few years for sheer shame at the misnomer of "Self-Denial" the offering became the Thank Offering for Home Missions. In 1933 the name was again changed. In honor of the first corresponding secretary of the Southern Union the offering became the Annie Armstrong Offering.

In recent years, with the impetus given by the frequent visits to the state of home missionaries and Home Board representatives, by study of splendid textbooks on home missions, the well prepared Week of Prayer programs and timely articles in the W.M.U. magazines, the work of home missions has become of vital interest. The offering has increased steadily. Of the \$830,140.26 given by the Southern Union in 1951, North Carolina gave \$85,305.86.

### *State Mission Offering*

"North Carolina for Christ" has ever been a deep desire in the hearts of the members of the Union. At the first meeting in 1891, at the urgent request of Dr. Columbus Durham, secretary of the State Board of Missions, a collection amounting to seventy dollars was taken to help relieve a debt of \$18,000 on State Missions.

In 1894, Mrs. J. A. Briggs, corresponding secretary, wrote in her annual report:

During the Spring the State Mission Board made an appeal for aid in liquidating the debt contracted by the Board. To this appeal there was a cordial, if not unanimous, response. It is proper to note that our contribution to State Missions is small. If the Societies gave the amounts which otherwise would have gone to the regular fund, I fear it

was not what was expected or desired by our Secretary, Dr. Durham [Dr. Columbus Durham].

In September, 1896, Dr. John E. White, who succeeded Dr. Durham, made a strong appeal through the W.M.U. page of the *Recorder*. He asked for a special offering for State Missions in October. The response was evidently disappointing, for he made a second appeal in November.

In December, Dr. White addressed the annual meeting. This was the first time that the secretary of the State Board of Missions had appeared before the Union. He presented forcefully the cause of State Missions, and the following resolution was adopted: “That the Woman’s Missionary Societies of North Carolina be asked to give this year \$2,500 for Foreign Missions, \$2,000 for Home Missions, and \$1,500 for State Missions.”

A “day of Thanksgiving for State Missions” was set in June with which there was to be an offering. In 1907, the time of special offering for State Missions was changed to September.

In 1910, \$5,000 of the amount given to State Missions was designated for church buildings; by 1913, \$21,475.00 was given by the societies to help forty-six churches erect buildings through the State Mission program.

From the disappointingly small amount given in response to Dr. Durham’s first appeal to \$55,548.85 of the 1951 offering is a long step, and indicates the steady growth of interest in State Missions. The W.M.U. realizes that the “light that shines farthest shines brightest at home,” and that with the lengthening



of cords there must be a proportionate strengthening of stakes.

In every special fund-raising campaign of the Convention such as the Hundred Thousand Club for clearing debts after the depression following the 75 Million Campaign, and the efforts for World Relief, the W.M.U. has taken a worthy part.

### *W.M.U. Training School Fund*

The W.M.U. Training School has always made a strong appeal to North Carolina, for it was the child of Miss Heck's mind and heart. Furthermore, the organizations in North Carolina have been strengthened beyond estimation by the graduates of the school.

The first apportionment the state received from the Southern Union was \$250 for current expenses; \$250 for the building fund.

In 1914, five North Carolina students were reported at the school, the largest number from any state. Two of these became foreign missionaries. One scholarship was granted; it was hoped that there would be sufficient funds for two scholarships the next year.

The aim for the year 1915 was: Two scholarships, \$175 each; current expenses, \$335; enlargement, \$650.

In the 1916 annual meeting Mrs. Jones reported, "We do not mention it to boast, but in sincere gratitude, that our State made the largest offering (to the Training School) \$4,023.13." The gifts far exceeded the goal.

At present the Training School apportionment is \$1,000 for loan scholarships, and \$2,000 for current

support. In addition, the Union has two endowed scholarships that are gifts, not loans. The first was given by Mrs. Joel Layton, of Lillington, in memory of her father, and was called the Louis Castlebury Scholarship. In 1949 and again in 1950, Mrs. Layton added to the fund, bringing the total amount to \$5,000. She requested that it be known as the Castlebury-Layton Scholarship, thus keeping fresh not only the memory of her father, but also the memory of her late husband.

The Castlebury-Layton Scholarship is open first, of course, to any relative of Mr. or Mrs. Layton. Second preference is granted to a worthy applicant from the Little River Association. In case there is no kinswoman of Mr. or Mrs. Layton, nor a Little River member applying, the scholarship is awarded to the girl ranking second in the rising senior class at the Training School.

The Edna R. Harris Scholarship was established by the Union in 1940 in memory of Mrs. Edna R. Harris, who for twelve years was the executive secretary. This is an honor scholarship and is a gift. It is awarded annually to the rising senior adjudged to be the most outstanding in scholastic record, leadership ability, and Christian character. The decision as to the recipient is made by the president, executive secretary, young people's secretary, and Training School trustee of North Carolina W.M.U. upon recommendations of the Training School faculty.

One other gift scholarship has come through the Union. Mr. J. S. Farmer, in memory of his first wife, who for eight years was recording secretary of the North Carolina Union, in 1920 established the Myrtle

Hart Farmer Scholarship at Meredith College. Thirteen young women have benefited by the scholarship.

### *Margaret Fund*

Beloved by Woman's Missionary Union is the Margaret Fund for the education of missionaries' children. Before the fund was made a preferred item in both the Lottie Moon Christmas Offering and the Annie Armstrong Offering the apportionment for North Carolina was always easily given in a special offering. The Burney Fund, which provides extra gifts of money for each student at Christmas, at the beginning of the school year, and at commencement time makes such an appeal that the societies are asked not to give more than three dollars! The gratitude of students and parents is richly rewarding, and the record of the service of the "M.K.'s" (Missionary Kids as they have dubbed themselves) is indeed gratifying.

### *White Cross Work*

In the 1922 annual meeting in Charlotte, Mrs. Z. M. Caveness made her first report as White Cross Chairman. The purpose of White Cross work, planned by the Southern Union, was the sending of linen and other hospital supplies to hospitals supported by the Foreign Mission Board. The Kathleen Mallory Hospital, in Laichowfu, China, was the recipient of the gifts of the North Carolina Union. Miss Alda Grayson, R. N., from Rutherfordton, North Carolina, wrote with gratitude for the gifts of sheets, pillow cases, towels, soap and other supplies, and for the sewing machine provided for the linen room. After a few years, the

Foreign Mission Board advised the sending of money instead of supplies, as transportation charges and duty were heavy, and purchases could be made on the field more economically.

In 1943, when war conditions forbade the continuation of this service to foreign hospitals, the Union voted to transfer the White Cross effort to the Baptist Hospital. Mrs. Caveness continued as chairman, and the societies responded generously with gifts of linen and money.

In 1947, the White Cross emphasis was discontinued by the Southern Union and by the state, though some organizations and associations still send supplies to the Baptist Hospital.

### *The Heck-Jones Memorial Offering*

In the annual meeting in Goldsboro in April, 1924, at the suggestion of Miss Macy Cox, of Magnolia, who for more than twenty-five years was the honored superintendent of the Wilmington Division, and who has been a faithful steward of all that she is and all she possesses, a special offering was inaugurated in memory of Miss Heck. This offering, called the Heck Memorial Offering, was to be given annually on or near Miss Heck's birthday, June 16. The recommendation that the offering be established stipulated that the offering in June, 1924, be entrusted to the Foreign Mission Board, and that in subsequent years the money be allocated by the Executive Committee. The policy has been changed, however, and now the recommendations of the Executive Committee as to the use of the offering, up to a specified goal, are voted on by the Union in annual session. Amounts over and above the goal are allocated by the Executive Committee.

In September, 1942, at the suggestion of the president, Mrs. Foy J. Farmer, with the happy consent of Miss Macy Cox, the Training School scholarship fund, and the apportionment for current expenses were made preferred items in the Heck Memorial offering; the gift for the Training School Easter dinner likewise comes from this offering. While Miss Warren was executive secretary, the Union decided to furnish chickens for Easter dinner at the Training School. Crates of fryers were shipped to Louisville by many country societies. This proving inconvenient and expensive, societies began sending money to buy chickens. In 1947, a decision was made to furnish the whole Easter dinner, for which an appropriation of \$150.00 is made annually. This is quite a contrast to the expense of a Christmas dinner in 1914 for which Dr. L. B. Warren supplied twenty-five dollars.

In 1947, upon motion of Mrs. R. N. Simms, Sr., the Union voted that the offering be called the Heck-Jones Memorial Offering, thus linking the names of two honored and beloved leaders.

The Heck-Jones Memorial Offering, peculiarly North Carolina's own, completes a well-balanced schedule—one special offering each quarter. This offering is the only money allocated by the Union; all other funds are turned over to the Boards for missionary causes.

The offering in 1924 amounted to \$714.14 and was given to the Foreign Mission Board for a girls' school in Shiuchow, China. The next three offerings were appropriated annually for the Blanche Barrus Nurses' Home at the Baptist Hospital.

In 1928, the lovely Heck Memorial Fountain was placed in the center of the court at Meredith College.

The inscription around the pool at the base of the fountain reads:

Erected by W.M.U. 1928  
 1862—Fannie E. S. Heck—1915  
 President N. C. W.M.U. 1886-1915  
 I will give unto him that is athirst of  
 the water of life freely. Rev. 21:6

Two members of the executive committee, also alumnae of the college, Mrs. R. N. Simms and Mrs. J. W. Bunn, planted shrubs around the fountain; stone benches have been placed in their shade, and a spot of real beauty adds to the pleasure of the students.

The offering in 1951 amounted to \$35,445.90. Following is a list of the appropriations for each year; this list reveals the far-reaching influence of the gifts brought lovingly and gratefully in memory of two leaders and in honor of the Saviour.

*List of Appropriations*

- 1924—\$717.14. Appropriated for Girls' School in Shiu-chow, China.
- 1925—\$620.26. Appropriated to Blanche Barrus Nurses' Home, Winston-Salem.
- 1926—\$543.49. Appropriated to Blanche Barrus Nurses' Home, Winston-Salem.
- 1927—\$1,285.00. Appropriated to Blanche Barrus Nurses' Home, Winston-Salem.
- 1928—\$1,926.20. Appropriated to Heck Memorial Fountain, Meredith College, Raleigh.
- 1929—\$2,114.66. Appropriated to Rebuilding of Church in Shimonoseki, Japan.
- 1930—\$2,239.37. Appropriated for Good Will Center Building, Tobato, Japan.
- 1931—\$12,387.55. Appropriated for Convention Debt.



- 1932—\$3,904.85. Appropriated for Pooi In Woman's Bible Training School, Canton, China, \$1,200.00; for Convention Debt, \$2,704.85.
- 1933—\$3,483.99. Appropriated—Willingham School for Boys, Japan, \$2,000.00; Dr. John Lake's Leper Work, China, \$300.00; Dr. Geo. Green's Surgical Work, Africa, \$500.00.
- 1934—\$3,831.57. Appropriated—Equipment of Yangchow Hospital, China, \$1,000.00; Single Women Missionaries' Home, Wuchow, China, \$1,000.00; Helen Dozier's Passage to Japan and First Year's Salary, \$1,500.00; Supplies for Alda Grayson's Work in Kathleen Mallory Hospital, Laichowfu, China, \$300.00.
- 1935—\$4,230.00. Appropriated—\$1,000.00 for Chinese Church, Harbin, Manchuria; \$1,000.00, Shanghai University; \$500.00, Eliza Yates School for Girls; \$500.00, Old North Gate School for Girls; \$1,720.35, W.M.U. Training School Scholarship Fund.
- 1936—\$5,258.77. Appropriated—\$2,500.00 to Rev. Hudson McMillan, Soochow, China; \$1,000.00 to Leper Work on Tai Kam Island, China; \$100.00, Mr. Shuichi Ozaki; \$600.00, Expenses of Miss Murata at Meredith College; \$634.34 to W.M.U. Training School. Last three items appropriated by W.M.U. Executive Committee.
- 1937—\$4,992.90. Appropriated—\$4,000.00 for rebuilding Old North Gate Church, Shanghai, China; \$100.00 for Miss Mary Herring; \$100.00 for Rev. Shuichi Ozaki; \$50.00 for Rev. Peter H. H. Lee. Last three items appropriated by W.M.U. Executive Committee.
- 1938—\$11,940.88. Appropriated—\$9,000.00 for Golden Jubilee Gift, in memory of Miss Heck, for the new W.M.U. Training School, Louisville, Ky.; \$1,000.00 work among the Negroes as planned by W.M.U. of S.B.C.; \$150.00 for Mr. and Mrs. C. K. Djang; \$50.00 for Miss Vivian Nowell;

\$169.45, installation of pump at Heck Memorial Fountain at Meredith College; \$103.25 for Miss Kazue Murata; \$308.20 for field work. The last five items appropriated by W.M.U. Executive Committee.

1939—\$9,068.64. Appropriated—Training School in Japan, \$3,000.00; expenses of Kazue Murata at Meredith College, \$116.84; help on return passage of Mr. and Mrs. Djang to China, \$100.00. The last two items were appropriated by W.M.U. Executive Committee.

1940—\$6,878.62. Appropriated—\$2,500.00. Balance for Edna R. Harris Scholarship to W.M.U. Training School.

1941—\$6,714.02. Appropriated—To complete the Edna R. Harris Scholarship, \$1,000.00; \$3,000.00, building, First Baptist Church, Temuco, Chile; \$1,000.00, furnishing the Library at Training School; \$1,500.00 for Baptist Hospital.

1942—\$8,311.65. Appropriated—\$3,000.00, Free China; department of missionary education, Shaw University, \$1,000.00; Royal Ambassador work in North Carolina, \$1,000.00; gift to Mr. and Mrs. M. C. Lunsford, \$25.00; gift to Lillia Diaz, work in Cuba, \$120.00; promotion religious work at Baptist Hospital, \$125.00; paid Ruby Daniel for field work, \$300.00. The last four items named, appropriated by W.M.U. Executive Committee.

1943—\$13,124.21. Appropriated—\$2,900.00, scholarship and current expenses for Training School; Shaw University, \$1,000.00; work in Free China, \$1,000.00; Defense Areas, \$1,100.00; church site in Chile, \$1,000.00. Appropriated by Executive Committee, Charles Gwyn, \$150.00; portrait of Miss Blanche Barrus, \$70.00; Royal Ambassador worker, \$531.15; Cary Street Mission, \$200.00; college work, \$576.10; field work, \$253.84; church building in Cuba, \$600.00; Indian Orphanage at Pembroke, \$500.00.

- 1944—\$14,104.34. Appropriated—Scholarships and current expenses to the W.M.U. Training School, \$3,000.00; traveling expenses and salary A. T. Greene, \$1,112.97; Dr. Clarence Jordan, for work among Negroes in Georgia, \$300.00; American Bible Society, \$500.00; field workers, \$896.63; City Mission, \$300.00; College Y.W.A. expenses at Ridgecrest, \$60.50; Sallie Bailey Jones Auditorium, Meredith College, \$5,000.00; office furniture, \$283.25; Missionary Training School, Shaw University, \$1,000.00.
- 1945—\$18,310.85. Appropriated—Scholarships and current expenses to the W.M.U. Training School, \$3,400.00; Naomi Schell, \$380.00; Dr. Clarence Jordan, \$500.00; American Bible Society, \$1,000.00; Emily Olive, Margaret Fund student, \$500.00; Shaw University for missionary books, \$500.00; subscriptions to *Biblical Recorder* to presidents of W.M.S. who were not subscribers, \$365.87; R.A. field worker, B. W. Jackson, \$577.47; field workers, \$1,223.00; Seminary at Louisville for classroom space, \$2,500.00; Shaw University, missionary education, \$1,000.00; Home Mission Board for building at Cherokee, \$10,000.00; Appleby Orphanage in Brazil, \$1,000.00; Cary Street Mission, \$2,000.00.
- 1946—\$19,211.85. Appropriated—Scholarships and current expenses to the W.M.U. Training School, \$3,040.00; American Bible Society, \$1,000.00; expenses of Ann Hasseltine Y.W.A. Presidents at Ridgecrest Y.W.A. Camp, \$123.15; Bostick Memorial in China, \$3,000.00; electric lights for Elma Elam School, Shaki, Nigeria, \$5,000.00; Shaw University, missionary education, \$1,000.00; development of Fruitland property, \$4,000.00; salary and expenses of Royal Ambassador Secretary, \$1,445.00; summer field workers, \$603.70.
- 1947—\$21,203.87. Appropriated—Scholarships and current expenses to the W.M.U. Training School,

\$3,100.00; Equipment for camps, \$2,664.85; Fruitland Assembly, \$5,000.00; Southwestern and New Orleans Seminaries, \$5,200.00; American Bible Society, \$800.00; Shaw University, missionary education, \$1,000.00; Chinese Mission, Phoenix, Arizona, \$100.00; Station wagon for Nigerian Mission, \$2,000.00; Magazines for North Carolina missionaries, \$128.85; Radio Committee, \$148.00; Office Equipment, \$721.27; G.A. summer field worker, \$285.23.

1948—\$21,285.54. Appropriated—Scholarships and current expenses to W.M.U. Training School, \$3,000.00; Loan Scholarships to New Orleans and Southwestern Baptist Theological Seminaries, \$400.00; Missionary Education Department, Shaw University, \$1,000.00; Shaw University Chapel, \$2,500.00; American Bible Society, \$1,000.00; Missionary Library Fund, \$250.00; Chinese Mission, Phoenix, Arizona, \$350.00. Seaside Assembly, \$5,000.00; First Baptist Church, Shanghai, \$2,500.00 Equipment for Japan, \$2,500.00.

1949—\$24,853.21. Appropriated — W. M. U. Training School: Current Support, \$1,700.00; Loan Scholarships, \$1,300.00; Easter Dinner, \$150.00; Loan Scholarships to New Orleans and Southwestern Theological Seminaries, \$400.00; Missionary Education Department, Shaw University, \$1,000.00; Missionary Library Fund, \$250.00; American Bible Society, \$700.00; Southern W.M.U. Headquarters, \$5,000.00; Publication of Biography of Mrs. Jones, \$2,000.00; Naomi Schell Memorial in Japan, \$1,000.00; Navajo Work in Laguna, New Mexico, \$1,000.00; Additional Camp Expenses, \$2,000.00; Audio-Visual Education, \$2,000.00. From “Over and Above” by Executive Committee: Cherokee Indian Reservation (Church Building at Cherokee), \$1,500.00.

1950—\$27,636.25. Appropriated — W. M. U. Training School: Current Support, \$1,700.00, Loan Schol-

arships, \$1,300.00, Easter Dinner, \$150.00; Loan Scholarships to New Orleans and Southwestern Theological Seminaries, \$500.00; Missionary Education Department, Shaw University, \$1,000.00; Missionary Library Fund, \$250.00; American Bible Society, \$700.00; Southern W.M.U. Headquarters, \$5,000.00; Equipment for W.M.U. Camp at Ede, Nigeria, \$2,500.00; Additional Lot for Bowen Center, River Front Missions, New Orleans, \$3,000.00; Additional Camp Expenses, \$2,000.00; Gifts to New Foreign Mission Appointees, \$400.00 (This amount allocated by Executive Committee). From "Over and Above" by Executive Committee: Gifts to New Appointees by Foreign Mission Board, \$400.00; Expenses of College Y.W.A. Presidents to Ridgecrest, \$145.85; Divisional R.A. Conclave, \$22.44; Equipment, \$438.59; State B.W.C. Federation, \$87.17; Guest Speakers—College Y.W.A., \$131.87; Book Fund for State Chairmen, \$125.00; Bibles for Samarcand, \$187.50; Emergency for Anna Mae Locklear, \$104.35.

1951—\$35,445.90. Appropriated — W.M.U. Training School: Current Support, \$2,000.00, Loan Scholarships, \$1,000.00, Easter Dinner, \$150.00; Interracial Work: Missionary Education Department, Shaw University, \$1,000.00, Young People's Camp, \$500.00; Missionary Library Fund, \$250.00; American Bible Society, \$700.00; W.M.U. Promotional Expenses, \$1,000.00; Meredith College: Equipment for Little Chapel, \$5,000.00; Toward Salary of Worker with Displaced Persons in North Carolina, \$1,000.00; Toward an Infirmary at Idi-Aba, Abeokuta, Nigeria, \$2,400.00; W.M.U. Headquarters Building, \$5,000.00; New Building for Maizuru Kindergarten in Fukuoka, Japan, in honor of Mrs. Foy J. Farmer, retiring W.M.U. president, \$5,000.00. Allocated by Executive Committee from 1951 "Over and Above": Scholarships for Fruitland Bible Institute,

\$1,080.00; Toward an Infirmary at Idi-Aba, Abeokuta, Nigeria, \$3,600.00; Toward Purchase of Truck, Cherokee Indian Reservation, \$1,019.00; Chinese Mission, El Paso, Texas (tables and chairs for kindergarten), \$500.00; Printing of W.M.U. History, “Hitherto,” \$3,000.00. Allocations from 1950 balance: Audio-Visual Aid, \$400.00; W.M.U. Summer Camps, \$2,000.00; Organizational Supply Fund, \$1,000.00; Printing of State W.M.U. Guide Books, \$2,000.00.

## EXPENSE FUND

When the Central Committee began organized work for the Master in 1886, the State Board of Missions allowed a small sum for printing and postage. Travel, as well as any other expense, was borne personally by the officers. Before there was an annual meeting of the societies, there was evidently a request for five cents per year from each member for expenses, for the following report was made at the meeting in 1891:

Letters—1,035 [all written by hand]  
 Circular letters—800  
 “Missionary Talks”—14,400  
 Centennial Leaflets—40,000  
 Chapel Cards—2,200 [for chapel in Cuba]  
 General Leaflets—9,220  
 Mission Cards—3,000 [?]  
 Mite Barrels—428  
 C. O. [Christmas Offering] Envelopes—3,075  
 \$163.29—printing, postage, stationery  
 \$15.84—nickel fund for expenses.

The allotment from the Board and the nickel fund proved inadequate for increasing expenses, for there is this note in the recommendation in 1904: “We



would remind the societies that there is an expense fund for printing and postage of the Central Committee, and urge that every member contribute ten cents a year over and above the regular contribution."

Some members evidently failed to respond by sending the requested ten cents; therefore, a new plan, laying the responsibility on the societies was tried. In 1905 came this recommendation:

That societies having 25 members or less contribute \$1.00 per year to expenses of the Central Committee (printing, postage, and stationery), and the traveling expenses of the General Organizer; Societies over 25 members \$2.00 annually; that May be the time when this expense fund be sent in; that this fund shall be over and above the \$21,000 aim for home, state, and foreign missions.

In 1905, the plan was again changed, and ten cents per member was requested. The secretary of the State Board of Missions, Dr. Livingston Johnson, wrote urging the women to contribute the ten cents per month for expenses.

When it was deemed wise to employ salaried officers, the State Board of Missions furnished the funds, and increased the allowance for printing and postage as expansion demanded. Ten cents per year per member paid in May continued to be the only source of money for travel and for office expense.

In 1943, the expense treasury was completely exhausted, as there was increasing negligence about sending the small amount requested. The president wrote an appealing letter explaining what the expense fund was used for and urged immediate response. Liberal response followed this s.o.s. One society president wrote: "We are sending two dollars to help out dear Mrs. Farmer."

After this spurt of enthusiasm there was the same apathy, and it seemed that some other plan must be made, for a big business such as that of the Union of necessity needed a steady source of income for expenses. In December, 1944, Mrs. Farmer, authorized by the Executive Committee, presented to the General Board (formerly the State Board of Missions) a proposal that they make sufficient allowance for all the expenses of the Union with the understanding that the Union greatly increase the gifts through the Cooperative Program. This was readily agreed to, and the Union far exceeded the fondest expectations of the Board in the increased gifts through the Cooperative Program. The plan continues to be satisfactory.

## TREASURERS

In the early years the office of corresponding secretary and treasurer were combined. As the number of societies increased and as the gifts increased accordingly, it became expedient to have a separate treasurer, thus giving the secretary more time for planning and field work.

In 1920, Miss Elsie K. Hunter became treasurer and office secretary. She was a young woman of sincere consecration, devoted to the Lord's work. She had been a teacher of business at the Baptist University for Women, later secretary for Dr. Hight C. Moore and for Dr. Livingston Johnson in the *Biblical Recorder* office. Impelled by a sense of patriotism she went to Washington during World War I, serving in the U. S. Quartermaster's Department. From there she went to the Sunday School Board in Nashville, Tennessee, and came to the W.M.U. office, where she served joyfully and efficiently until her death on October 31, 1936.

It was written of Miss Hunter that the outstanding characteristic of her life was faithfulness—she was faithful to her family, to her church, to the Woman's Missionary Union, and "above all she was faithful to her God; His will was her will. To Him she had committed her life, and there was no questioning, no wavering in her trust."

Miss Ora Alford who had been trained in business by Miss Hunter at the University came in 1924 as the stenographer. Toward the last of her tenure of office, Miss Hunter became increasingly incapacitated by illness, and Miss Alford gave much assistance in keeping the financial records, and thus grew familiar with the treasurer's duties. It was fitting, therefore, that after Miss Hunter's death Miss Alford was elected treasurer by the Executive Committee in November, 1936. She served faithfully in the position until 1949 when, having completed twenty-five years of service in the W.M.U. office, she resigned. In appreciation of her devoted service and as a manifestation of their love, the associations presented to her a chest of sterling flat silver at the annual meeting in Elizabeth City.

Succeeding Miss Alford was Mrs. W. I. Powell of the Tabernacle Church of Raleigh. Mrs. Powell before coming to the Union, was statistical clerk in the budget office of the Administrative Division of the North Carolina State Board of Health; she is active in Sunday School and W.M.U. in her church, and is thus well qualified for the office she now fills. Gentle, deeply consecrated, cheerful and willing she quickly won a warm place in the heart of the Union.

In 1909 Miss Heck said:

Many Societies wrote that they had not made the 25% increase in contributions during the last year. On the other

hand, many have made it with the odds greatly against them. It is more the “awility” than the ability.

The “awility” of the W.M.U. members through the years, the firm conviction that “the tenth is holy unto the Lord;” the obedience to the command “Honor the Lord with thy substance, with the first fruits of all thine increase;” the realization that faithfulness is required in stewards—all these have made possible the following financial record.

*Record by Decades*

1886 }  
1895 } \$27,330.51

1896 }  
1905 } \$99,067.75

1906 }  
1915 } \$360,793.87

1916 }  
1925 } \$2,150,506.59

1926 }  
1935 } \$2,363,592.64

1936 }  
1945 } \$3,663,318.77

1946 }  
1950 } \$4,250,701.13

Grand Total: \$12,915,311.26

## ENLISTMENT

This gratifying financial record would not have been possible had not there been continuous emphasis upon the organization of new societies, and the enlist-

ment of new members. A recommendation adopted in 1903 sets forth the ideals which have inspired officers and volunteer workers:

“Increase of Membership and Societies. In view of the fact that at present but a small part of the women and children of the churches and Sunday School with which the societies are connected are members of them or are taking any active part in mission work, that one of the chief aims of this year’s work be to double the membership of all existing Societies, success or failure in this to be reported at our next annual meeting. To reach those who cannot attend, the Home Department [Intercessory Prayer League] is specially commended. That in view of the fact that two-thirds of the churches are still without societies each of those now organized endeavor to plant one in a neighboring church.”

The impetus given to enlistment by the emphasis of the Year of Commemoration did not lessen, but rather grew stronger. New organizations were formed month by month and new members enlisted. The associate superintendents of the associations were asked to serve as enlistment chairmen, and in 1951, the Executive Council voted that the first vice-president of the Union should be designated as the state enlistment chairman, working with these associate superintendents. Mrs. Leland Kitchin, Sr., of Scotland Neck, was elected first vice-president at the annual meeting in Charlotte, in March, 1951, and immediately began active efforts, co-operating with the associate superintendents, towards effecting an organization in each of the churches.

## EPILOGUE

### *“We Pray Thee, Lead Us On”*

Burke says: “People will not look forward to posterity who never look backward to their ancestry.” Once we earnestly look backward upon the road our forebears travelled, never again will we be able to accept our duties casually, nor look upon our gifts with indifference.\*

So wrote Mrs. Cox in her beautiful history of the Woman’s Missionary Union. Dr. S. Parkes Cadman said, “If we do not know the past, how can we understand the present and plan for the future?”

In looking backward through God’s “Hitherto” in the North Carolina Union, the consecration, the undaunted courage, the Spirit-directed wisdom of the leaders call for renewed gratitude for the present and increasing joy and courage as the future is planned.

One of the loveliest scenes in the historical pageant during the Golden Jubilee of the Woman’s Missionary Union in Richmond, Virginia, May, 1938, was a tall, white candle burning with clear, steady flame against black velvet curtains. This candle symbolized the “unsung heroines”—thousands of consecrated W.M.U. members whose names never appear in print. It is impossible to enumerate the associational and divisional leaders, the officers and chairmen in local societies, and the counselors in young people’s organizations; to speak of the women who never hold office, but who in their homes set little feet in the pathway that leads to royal service; women who never make a speech, but whose unfailing attendance encourages the hearts of the officers; women who pray unceasingly that the Father may be glorified. Concerning this host of workers, without whom the efforts of even the most ef-

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\*Cox, *Following in His Train*, p. 21.



ficient leaders would be in vain, Miss Heck wrote in 1912 under the caption "Unsung Heroines:"

The truest heroism is often buried far too deep to be seen by anyone but God. The Woman's Missionary Union of North Carolina is not without heroism. One quiet woman gives the greater part of her patrimony to Foreign Missions, and goes quietly on her way of constant sacrifice and self-denial; another, week after week, faces the bleak storms of mountains to meet little groups of women and tell them the story of others' needs; others, in weariness oft, through long years of ill health or bereavement, keep steadily on; others, young, but strong in purpose, turn from gay friends, joyous gatherings and pleasures to lead those who need, choosing to minister rather than to be ministered to—who have the heroism to dare to be "peculiarly" devoted to good works.

One of these "unsung heroines" expressed vividly what the W.M.S. had meant to her:

The society has aroused in me an active interest in missions that I was a stranger to before I joined, and began to work in it.

My work as a Sunday School teacher and church worker has been more thorough and persistent, as it was impressed upon me that mission work begins at Jerusalem.

I have given far more liberally to Missions because the needs of the various fields have been brought more vividly and frequently before me.

Realizing the stupendousness of the work and the weakness and scarcity of workers, prayer has become something real to me.

Surrounded by the "great cloud of witnesses" of Woman's Missionary Union heroines, sung and unsung, humbly conscious that in God's wise plan "they without us should not be made perfect," North Carolina Woman's Missionary Union, says to the Master, "Hitherto Thou hast helped us, O Lord; we pray Thee, lead us on."

## APPENDIX



## *The Files*

You've a better chance to guess  
At the meaning of success  
When you've seen it in perspective in the files.  
Kipling

Thus Miss Heck prefaced a chronological outline she made years ago from the records of the Foreign Mission Board, and it is a fitting preface for some important dates in the Union's "Hitherto."

1877—First attempt at a state organization. Unsuccessful.

1886—North Carolina Woman's Central Committee for State, Home, and Foreign Missions organized. Nucleus of fourteen societies. End of first year \$1,000.95 reported.

1887—Societies and gifts almost doubled.

1888—Woman's Missionary Union, Southern Baptist Convention, organized. First Christmas Offering for China. North Carolina's offering, \$256.28.

1891—Affiliation of North Carolina W.M.U. with Southern Union. First annual meeting of the North Carolina societies in St. Paul's M. E. Church, Goldsboro. Woman's Page (later W.M.U. page) first appeared in *Biblical Recorder*.

1892—Centennial of modern missionary movement. First Week of Prayer for Foreign Missions.

1893—No annual meeting. Miss Heck ill.

1895—First Week of Self-Denial and Offering for Home Missions. North Carolina's offering, \$79.28.

1896—Annual meeting with only nine delegates. First time Union addressed by state secretary of missions, Dr. John E. White.

1903—Mission study course adopted. Missionary calendar first used by North Carolina Union. (Forerunner of Calendar of Prayer.)

- 1906—Annual meeting for first time separate from Baptist State Convention. New constitution adopted. Year changed from January—December to April—March. Name became officially “Woman’s Missionary Union of North Carolina, Auxiliary to the Baptist State Convention.”
- 1911—Standard of Excellence adopted.
- 1913—Jubilate—North Carolina Union’s gifts for year \$40,255.13.
- 1915—Miss Heck’s death.
- 1916—Mrs. W. N. Jones elected president. Minutes of annual meeting dedicated to Miss Heck.
- 1918-1923—75 Million Campaign. North Carolina Union’s gifts, \$1,683,885.21.
- 1923—Annual minutes dedicated to Dr. Blanche Barrus.
- 1924—Heck Memorial Offering inaugurated.
- 1925—Year changed to January to December.
- 1928—Ruby Anniversary of Southern Union. North Carolina Union’s gifts, \$345,199.99. Blanche Barrus Nurses’ Home dedicated.
- 1936—Golden Anniversary of North Carolina Union. Mrs. Jones resigned and elected president emeritus. Mrs. J. Clyde Turner elected president.
- 1937—Minutes dedicated to Miss Elsie K. Hunter.
- 1938—Golden Jubilee of Southern Union. North Carolina Union’s gifts, \$235,800.88.
- 1939—Minutes dedicated to Mrs. T. H. Briggs.
- 1940—First Executive Council meeting. Minutes dedicated to Mrs. Edna R. Harris. Ten divisions replace original five.
- 1942—First Interracial Institute. Mrs. Turner resigned. Mrs. Foy J. Farmer elected president.
- 1943—Mrs. Jones died.
- 1944—Minutes dedicated to Mrs. Jones. First Business Women’s Federation organized.
- 1945—Mrs. Turner acting president.
- 1946—Mrs. Farmer re-elected president.

- 1947—Heck Memorial Offering changed to Heck-Jones Memorial Offering.
- 1948—Year of Commemoration of Southern Union. North Carolina Union's total gifts, \$779,504.06.
- 1949—*Sallie Bailey Jones* published by the Union. Minutes dedicated to Mrs. T. M. Pittman.
- 1950—State Business Women's Federation organized.
- 1951—Mrs. C. Gordon Maddrey elected president. Minutes dedicated to Miss Macy Cox. Year changed to October-to-October.

*As of September 30, 1951*

Number of Organizations:

W.M.S., 1,789; young people, 3,973; total, 5,762.

Number of Members:

W.M.S., 71,157; young people, 50,074; total, 121,231.



## CORRESPONDING AND EXECUTIVE SECRETARIES

Miss Sallie Bailey	1886-1887
Mrs. J. A. Briggs	1888-1899
Mrs. W. N. Jones	1900-1906
Mrs. Hight C. Moore	1907—April 1910
Miss Elizabeth Briggs	April 1910—April 1911
Miss Blanche Barrus	April 1911—April 1916
Miss Bertha Carroll	April 1916—March 1921
Mrs. W. H. Reddish	March 1921—December 1921
Miss Mary Warren	May 1922—March 1926
Mrs. Edna R. Harris	March 1926—May 1939
Mrs. W. D. Briggs	July 1939—June 1943
Miss Mary Currin	July 1943—May 1945
Mrs. Foy J. Farmer (acting)	May 1945—March 1946
Miss Ruth Provence	September 1946—

## TREASURERS

Mrs. T. H. Briggs 1886

Mrs. J. A. Briggs 1891-1899

Mrs. W. N. Jones 1900-1916

Miss Bertha Carroll 1916-1920

Miss Elsie K. Hunter April 1920—October 1936

Miss Ora Alford November 1936—March 1949

Mrs. W. I. Powell March 1949—

## YOUNG PEOPLE'S LEADERS

*Band Superintendent*

Miss Elizabeth N. Briggs	1897-1907
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*Junior Superintendent*

Miss Elizabeth N. Briggs	1907-1910, 1911-1924
Mrs. Myrtle Hart Farmer	1910-1911

*Y.W.A. Leader*

Miss Mary K. Applewhite	1907-1912
Miss Ellen Graham	1913-1914
Mrs. J. W. Bunn	1914-1915
Mrs. C. E. Mason	1915-1918
Mrs. R. N. Simms	1919-1924

*Young People's Secretaries*

Miss Dorothy Kellam	July 1924—March 1929
Miss Alva Lawrence	March 1929—March 1934
Miss Mary Currin	January 1935—July 1943
Miss Kathryn Abec	July 1943—September 1946
Miss Hilda Mayo	May 1947—December 1951

*Royal Ambassador Secretaries*

Rev. A. T. Greene, Jr. (half-time)	June 1944—December 1945
Rev. B. W. Jackson	September 1946—

WOMEN MISSIONARIES BORN IN NORTH  
CAROLINA WHO HAVE SERVED UNDER  
THE FOREIGN MISSION BOARD

## Women Missionaries Born in North Carolina Who Have Served under the Foreign Mission Board

	Appt.	Field	Res.	Died	Pens.	Reapp.
Mrs. Eliza Moring Yates (Matthew T.)	1846	China	1894			
Mrs. L. N. Chappell	1888	"	1895			
Mrs. T. C. Britton	1888	"			1934	
Miss F. E. Knight	1889	"	1894			
Mrs. G. P. Bostick	1889	"		1890		
Mrs. C. C. Newton	1889	Africa		1894		
Miss Alberta Newton	1889	Africa	1895			
Mrs. J. P. Duggan	1889	Mexico	1894			
Mrs. W. E. Entzinger	1891	Brazil		1921		
Mrs. S. J. Porter	1893	Brazil	1894			
Miss Anna M. Greene	1898	China	1903			
Mrs. C. J. F. Anderson	1900	Italy	1904			1951
Mrs. Maude Burke Dozier (C.K.)	1906	Japan				
Miss G. I. Abernathy	1908	China	1914			
Mary L. King, M.D. (Mrs. W. Duncan)	1908	"	1911	1940	1940	1920
Miss Beulah Bowden	1908	Mexico	1912			
Miss Lila McInyre	1908	China	1918	1919		1946
Mrs. Mary Bryson Tipton (W.H.)	1909	"				
Miss Laura Cox	1910	Mexico	1927			
Mrs. Pansy Greene Anderson (P.H.)	1910	China		1917		
Mrs. W. D. Bostick	1910	"		1934		
Mrs. Foy Johnson Willingham (Farmer)	1911	Japan	1920			
Mrs. Leila Memory McMillan (H.H.)	1913	China				

	Appt.	Field	Res.	Died	Pens.	Reapp.
Miss Roberta Pearle Johnson.....	1915	China				
Miss Artie Bostick (Mrs. T. J. League).....	1916	"				1945
Miss Minnie Middleton Anderson (Hussey).....	1916	"				
Miss Cora Caudle.....	1918	Africa	1919			
Mrs. Rosa Hocutt Powell (J.C.).....	1919	Africa	1924			
Mrs. Nell Fowler Olive (L.B.).....	1920	China	1932			1935
Mrs. Celia Herring Middleton (Gordon).....	1920	"	1927			
Miss Alda Grayson.....	1921	"				
Miss Naomi E. Schell.....	1921	Japan		1946		
Mrs. Gladys Yates Blackman (L.E.).....	1922	China	1946			
Miss Katie Murray.....	1922	"				
Miss Rachel Steeves Newton (Dickson).....	1922	"	1930			
Mrs. Nell Lawrence Bostick (E. M. Jr.).....	1923	"	1930		1937	
Mrs. Ida Flake Hurley (Schuler).....	1923	Rumania	1936			
Mrs. Emma Wilson Norwood.....	1923	China	1928			
Mrs. Belle Tynor Johnson (T. Neil).....	1923	"				
Mrs. Martie Norman White (Gardner).....	1924	"	1944			
Mrs. Pauline Pittard Gillespie (A.S.).....	1924	China				
Miss Marjorie Spence.....	1925	Chile				
Mrs. Edwin Burke Dozier.....	1933	Japan				
Miss Elizabeth Neal Hale.....	1934	China				
Miss Ruby Daniel.....	1935	Hungary	1947			
Miss Vivian Estelle Nowell.....	1938	Africa				
Mrs. Robert A. Dyer.....	1940	Japan	1948			
Miss Viola Dee Campbell.....	1942	Mexico				
Miss Bessie Estelle Councilman.....	1943	Paraguay	1949			



Women Missionaries Born in North Carolina Who Have Served under the Foreign  
Mission Board—*Continued*

	Appt.	Field	Res.	Died	Pens.	Reapp.
Mrs. Doris Thompson McGee (J.S.)	1945	Africa				
Miss Bertie Lee Kendrick	1945	Hawaii				
Miss Sarah Rebecca Eddinger	1945	Chile	1951			
Miss Frances Talley	1946	Japan				
Mrs. Barbara Wms. Deal (Z.J.)	1947	Colombia				
Miss Lucy Ernelle Brooks	1947	Africa				
Mrs. Edward Humphrey	1948	Africa				
Miss Julia Virginia Miles	1948	China				
Miss Stella Asalee Austin	1949	Africa				
Mrs. Edith Baucom Peacock (Heber)	1950	Europe				
Miss Virginia Highfill	1950	Japan				
Miss Ada Ruth Swann	1950	Arabia				
Mrs. Betsy Dunning Compton (Chas. E.)	1950	Brazil				
Miss Mary Frances Page	1950	Africa				
Mrs. Imo Jean Anthony Middleton (H.K.)	1950	Chile				
Mrs. Ulene DeWesse (Mrs. Burley E.) Cader	1951	Brazil				
Miss Carol Leigh Humphries	1951	Africa				

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